

# BOSTON RECORDER.

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## MISSIONARY.

Abstract from the London Missionary Register, for January, 1824.

**SURVEY OF PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER. [Continued.]**

### SOUTH AFRICA.

The internal improvement of the important Colony of the Cape, under the beneficent administration of His Excellency Lord Charles Henry Somerset is obvious to all.

Proclamations have been issued, providing for the support, protection, and religious instruction of the Native Children, born in the Colony, and for facilitating the marriage and baptism of slaves. A Proclamation was also issued, in which it was ordered that the English Language should be used in all judicial and official Acts and proceedings, so as to be exclusively used therein from the 1st of Jan. 1827.

The scholars pay no fees for instruction. There is every prospect of seeing a reasonable proportion of the children under instruction according to the population and local difficulties of the different Districts. There are 4 Episcopal and about 14 Dutch Churches in the Colony.

The English Teachers are six in number.—They had been trained in the British System; and were instructed in Dutch during the passage, by Rev. Dr. Thom, whom they accompanied on his return from Europe.

His Excellency the Governor, Lord Charles Somerset; Lieutenant Colonel Bird, Colonial Secretary; and the Chief Justice, Sir John Fruter, give every countenance and support to education in general, and particularly to these Gentlemen. The Chief Magistrate of each district has the superintendence of the Schools, to whom quarterly returns will be made of their progress, number of scholars, &c.

Among the Caffres, as our readers are aware, Government itself has established a Mission; and has afforded liberal encouragement to the Wesleyan Missionaries to enter the same field. In the month of the Mantates, a numerous band of Natives from a great distance North into the Bootsuanna Country, in the month of June, caused considerable alarm even in the Colony.—They had destroyed Kurreechane, and had ruined the more distant Bootsuanna tribes, and were approaching Lattakoo. Mr. Moffat, one of the Missionaries at that Station, went forward on horseback to reconnoitre; and then returned to meet the Bootsuannas and Griquas. The Griquas came up very speedily to the assistance of the people of Lattakoo. The enemy were found in great numbers, said to be not less than 40,000 of both sexes; with a large quantity of cattle, which they had swept from the countries that had been ravaged by them. Their fire arms gave them a body of Bootsuannas and Griquas such superiority over the invaders, that, in a fierce conflict, which took place on the 26th of June, only one of them was slightly wounded, while great numbers of the enemy fell. The Mantates were driven back, and about one thousand head of cattle taken. These people had cut their way through a vast tract of country, dispersing many powerful tribes. They are, for the present, driven back on the country which they have conquered; where they will probably fix themselves, holding its inhabitants in subjection and slavery. Though they are evidently from a great distance, they speak a dialect of the Bootsuanna; that tongue is found, indeed, to prevail in its different dialects, over a very large portion of South Africa.

### CAPE TOWN.

The Capital of the Colony—inhabitants at the end of 1813, were 18,173: consisting of 7460 Whites, 1905 Free Blacks, 810 Apprentices, 536 Hottentots, and 7462 Slaves.

So great is the demand for Bibles and Testaments, that all the stock in our depository would not be more than sufficient to last a fortnight, without proper attention being paid to the real wants, the circumstances, and dispositions of the applicants.

**SOUTH-AFRICAN MISSIONARY SOCIETY—1799.** James M. Beck, Missionary. In a Sunday School for the Heathen the Scholars have increased from 30 to 100, and the Teachers from 6 to 20. There are 16 communicants from among the heathen.

**WESLEYAN MISSIONARY SOCIETY—1821.** William Wright, Missionary. The National School continues to increase.—The numbers in attendance are—in the English Department, 70, of whom 10 are slaves; in the Dutch Department, 253, of whom 39 are slaves; 73 of these are unbaptized.

**LONDON MISSIONARY SOCIETY.** John Philip, D. D. Superintendent of Missions. The new Chapel, opened in December 1822, is well attended.

**WESLEYAN MISSIONARY SOCIETY.** Thomas Shaw, Missionary. Mr. Shaw belongs to the Little Namaqua Mission, but has continued in Cape Town.

Mr. Shaw writes—“Our school consists of the greatest possible variety. Here are children of Heathens, Mahomedans, and Christians—children who are descendants of parents from all the four quarters of the globe—faces of every colour, and countenances of every expression—some slaves as white as snow, some free, as black as jet.”

### HOTTENTOTS.

**STELLENBOSCH.** Twenty-six miles westward of Cape Town. The Grammar School under Mr. Brown, was opened here with 150 scholars.

**LONDON MISSIONARY SOCIETY—1802.** Thomas Smit, Missionary.

**GROENEKLOOF.** About 40 miles north of Cape Town.

**UNITED BRETHREN—1808.** Missionaries—Clemens, Tietze, Schulz, and Hoffman.

“The Chapel is large and handsome. The service is very commodious. The number of Hottentots belonging to this settlement is about 400. They have suffered very much by the late rains, which have demolished one end of the Chapel, and destroyed the other. The Hottentots are very neat and convenient. The Hottentots are of a mixed breed in general. In comparison of our Irish cabins, their cottages are all very superior.”

**PAARL.** About 45 miles northeast of Cape Town.

**LONDON MISSIONARY SOCIETY—1819.** Evan Evans, Missionary.

The liberality of the Slaves in contributing to

the Missionary Society is such as to require a check, rather than incitement.

The school has increased, including Adults and Children, from 170 to upwards of 200.

### TULBAGH.

About 100 miles northeast of Cape Town.

**LONDON MISSIONARY SOCIETY.** Ariel Vos, Missionary.

“Mr. Vos continues to prosecute his labors in this quarter with diligence and success. The beneficial effects thereof are evident, not only in the town of Tulbagh and its immediate vicinity, but also throughout the wide extent of country which forms the sphere of his itinerant visits.”

### HEMEL EN AARDE.

A Hospital for the relief of Lepers, about 12 miles from Caledon, & a short distance from the sea.

**UNITED BRETHREN—1823.** Peter Leitner, Missionary.

This Institution was formed by the present Governor. The patients, who were 156 in number in February, are chiefly Hottentots, afflicted with that frightful disease the Leprosy; called, in the Colony, the Lazarus-sickness.

“His Excellency is anxious, that they should not only be well cared for, but also have that instruction in religion, which might afford them hope and consolation in the prospect of eternity, when their sufferings on earth will end.”

Mr. Leitner writes on the 20th of March—“In many, a work of the Holy Spirit is manifest; and it is this that encourages us in our labors, as we may confidently hope, that our Saviour will see the reward for the travail of His soul.”

### GNADENTHAL.

About 130 miles eastward-north of Cape Town.

**UNITED BRETHREN—1738, renewed 1792.** Missionaries—Halbeck, Bonatz, Fritsch, Beimbach, Thomsen, Stein, and Voigt.

“From the 6th of Jan. 1800, when the Church was consecrated, till this anniversary, 1005 Adults and 889 Children have been baptized in it.”

The Landdrost, on paying a visit to the Settlement, bore the following honorable testimony to the Christian Hottentots:—

“The Church, during the very great distress which prevailed, many Hottentots had been led to pilfer provisions, and were consequently brought before him for punishment, only one Hottentot from Gnadenenthal was charged with an act of that kind, which was of so trifling a nature that the complaint was dismissed.”

### PACALTS DORP.

About 300 miles east of Cape Town, 3 miles from the town of George, and 2 from the sea.

**LONDON MISSIONARY SOCIETY—1813.** W. Anderson, Missionary.

Further improvements are in contemplation—a new Church, with several substantial dwelling-houses, and shops for different artisans. The Directors have appropriated towards this object, the amount of the property—3751 rix dollars, about 3600 sterling—left to the Society by its late Missionary at this station, Mr. Pacalt.

### BETHESDORP.

About 600 miles east of Cape Town, in the District of Uitenhage, and near Algoa Bay.

**LONDON MISSIONARY SOCIETY—1802.** James Kitchingman, Missionary—John Monro, Schoolmaster and Native Teachers.

“The number of Hottentot Children, more or less under instruction in the Mission School, is about 250; the average attendance about 120.—They make considerable progress.”

### ENON.

On the Witte River, near Algoa Bay.

**UNITED BRETHREN—1818.** Missionaries—Schmitt, Lemmerz, Hornig, and Halter.

Mrs. Schmitt, in January of last year, gives the following view of this Settlement.—

“Last year 35 new people came to live here; 13 children and 17 adults were baptized, 3 received into the congregation, and 7 departed this life. In all, 240 persons, old and young, live at Enon. As to our Missionary Family, love, harmony, and peace prevail among us.”

Br. Lemmerz has 70 scholars; 26 of them can read the Scriptures.

In 1821 and 1822, the Hottentots could scarcely procure a morsel of bread, and the garden vegetables almost entirely failed: they were driven for their chief sustenance to the wild fruits of the fields and woods.

Mr. Schmitt writes of his Wife, and of the scene of their labours—

“As I frequently have suffered from illness and headache, and likewise have a lame leg. I spoke of requesting my dismissal and permission to rest in some European Settlement; but my wife will hear nothing of it. She declares that she can never leave the Hottentots; and, with all my representations of weakness, lameness, and advanced age, I can make no impression upon her. To tell the truth, I very readily submit; for I can truly say, that in the twenty-five years in which I have been engaged in the Missionary Service, having lived in six settlements, in Labrador and at the Cape, I have no where witnessed such perseverance on the help of the Lord, and such persevering patience under severe privations, as at Enon.”

### THEOPOLIS.

In the district of Albany, about 60 miles northeast of Bethesdorp—inhabitants 500.

**LONDON MISSIONARY SOCIETY—1814.** Geo. Barker, Missionary—T. Edwards, Schoolmaster—Jan Tzotze, (Caffre), Native Assistant.

“A new Mission-House, a new School-House, and a Dwelling-House for the Schoolmaster, are in a state of considerable forwardness. When these public buildings are completed, the people will proceed to erect improved dwelling-houses for themselves.”

### ALBANY.

A District in the Eastern part of the Colony.

**WESLEYAN MISSIONARY SOCIETY—1820.** Stations.—Graham's Town—Salem.

Missionaries—W. Shaw, S. Kay, S. Young. In both places Chapels have been erected.

Both Chapels are well attended. Of the general state of the Mission, Mr. Shaw says, in May—“Our Albany Mission has, for some time assumed a stability and regularity which it never possessed before; and I hope it will now proceed steadily in the great work of spreading religion and good order through all the parts of this extensive District.”

Of the prospects of the New Settlers, he makes, in June, the following satisfactory report—

“The Settlers at Salem are going on as well as can be expected, considering all the trials which they have had. They have now been almost a year without receiving any supplies from Government, & yet they all mean to live: many are in comfortable circumstances, and a few will shortly become rich and increased in goods: the poorest can have work at high wages, if they choose to work. They have all sown Bengal wheat, rye, and barley, this season; and I hope will not be disappointed, as this kind of grain did not fail during the three last fatal seasons.”

## CAFFRES.

### CHUMIE.

**COLONIAL GOVERNMENT, and the GLASGOW MISSIONARY SOCIETY.**

J. Brownlee, W. R. Thomson, Missionaries—John Begbie, Assistant.

Five Caffres were baptized in May, and there were many candidates for Baptism.

**WESLEYAN MISSIONARY SOCIETY.**

Having received the sanction of the Governor, to commence a mission in Caffria, Mr. Shaw took a journey in that country, at the end of July and beginning of August, with the view of selecting a convenient spot for the Mission. Of the station which he obtained, he gives the following account:—

“I travelled through the country, from the residence of the Government Missionaries, which is in the neighbourhood of King Gaika, toward the coast where the district of Caffreland, under the immediate jurisdiction of the Chief or King Pato, is situated; and in which district I was desirous of selecting a spot for the station, should the Chief prove favourably disposed.

“Pato is son and heir of old Congo, who was killed some years ago in a war with the Colonists. I am happy to inform you that not only Pato, but all his brothers, including Congo, the late Regent, and also a number of his inferior Captains and Counsellors, assembled on the occasion, acceded with evident pleasure to the proposal of our commencing a Mission among them; and they have given the best proof of their friendly disposition, by allowing me to take possession of a place for the Station which lies between the immediate residence of Pato and that of his elder brother Congo. We saw many kraals and villages, within two miles of the place, as must contain a population of at least a thousand souls.”

**GRUQUAS, BORJESMANS, CORANNAS, GRIQUA TOWN.**

North of the Orange River, about 700 miles northeast of Cape Town.

**LONDON MISSIONARY SOCIETY—1802.** Henry Helm, Missionary, with Native Teachers.

The Directors report—

“In consequence of the distress occasioned by long droughts, many of the people of Griqua Town have been under the necessity of leaving the place, in search of pasture for their cattle. In consequence of this dispersion, the Congregation has been greatly diminished, and the number of children in the Mission-School reduced from 100 to about 50.

### CAMPBELL.

About 40 miles eastward of Griqua Town.

**LONDON MISSIONARY SOCIETY.** Christopher Sass, Missionary.

No Report has reached the Directors.

### BOOTSUANNAS.

The London Missionary Society have sent out various persons, destined to labour among the Bootsuannas at Kurreechane and Mashow. The late irruption of the Mantates into these parts, already described, will probably, for the present, derange the Society's plans with respect to Kurreechane and its vicinity.

### NEW LATTAKOO.

About 900 miles northeast of Cape Town, near the Krooman river—among the Matchépes, one of the principal tribes of the Bootsuannas—inhabitants about 4000.

**LONDON MISSIONARY SOCIETY—1817.** Robert Hamilton, Robert Moffat, Missionaries, with Native Teachers.

The Missionaries are still called to bear up under much discouragement. The Directors state, on this subject—

“The attendance on Public Worship fluctuates extremely: sometimes the number is very considerable; at other times, very small.”

It is, however, a subject of surprise and a ground of hope to the Missionaries, that the barbarous practice of marauding expeditions, formerly so common, has not been resumed.

Mr. Robson will devote his attention chiefly to the Bootsuanna, for the purpose of translating the Scriptures into this tongue, which seems the most extensively used throughout South Africa.

### MAQUASSE.

A Bootsuanna Town, near the Maquasse mountains—a day's journey north of the Yellow River.

**WESLEYAN MISSIONARY SOCIETY—1823.** S. Broadbent, T. L. Hodgson, Missionaries.

From Maquasse they write, on the 1st of July, 1823, that they consider that place as likely to be their permanent station. Sibundel and his people had heartily welcomed them. This Chief appeared to be much respected. The surrounding population is considerable: in one village there are 500 houses. The people are Heathens, but without any idolatrous customs; and even without any religious worship, so far as the Missionaries could ascertain.

### DELAGOA BAY.

A Bay on the east coast of South Africa, in 26 degrees south Latitude.

**WESLEYAN MISSIONARY SOCIETY—1823.** W. Threlfall, Missionary.

The Committee quote the following account of the countries in the vicinity of Delagoa Bay:—

Inyak extends from the cape and island of that name, to the southward, on the coast to the river: the natives are a naked, timid race: they have no religion whatever, yet use circumcision, and are under the influence of witchcraft: their king is tributary to the king of Mapoota: the population is about 10,000. Mapoota is bounded on the north by Delagoa Bay: the people are a warlike and admirable race of Caffres: in religion and manners they resemble those of Inyak: Mapoota contains 20,000 inhabitants. The people of Temby are tractable and industrious: Temby and Panyell have 25,000 inhabitants at least.

On the prospects opening before the Society in this south-eastern part of Africa, the Committee remark—

“The new Stations in South Africa, to which Providence has lately directed the Brethren, appear, without design, to have brought a very extensive and populous part of the eastern country within the range of Missionary operations. The Caffre Mission, which has been entered upon by Mr. W. Shaw: the Bootsuanna Mission, commenced by Messrs. Hodgson and Broadbent; and the Delagoa Bay Mission, where Mr. Threlfall is now employed, and to which Mr. Whitworth has just sailed, will form three important points at a great distance from the operations of other Missionary Societies, from which, should the Divine Blessing attend the work, a chain of Mission Stations may be in future drawn, so as to bring the numerous tribes of this large portion of the continent, from the eastern coast considerably in the interior, into the fold of Christ.”

### NAMAQUAS.

The Station of the Wesleyan Missionaries at Gammag, in great Namaqualand, has been relinquished. The Committee report—

“The exceedingly disturbed state of the Great Namaqualand Country, in consequence of the wars in which the different tribes have been engaged, & the roaming habits of the people, has led Mr. Shaw and the Brethren to resolve upon forming a settlement on a Bay on the western coast.—The place which they have fixed upon is Woolwich Bay.”

Of the Station of Bethany, among the Great Namaquas, belonging to the London Missionary Society, the Directors say—

“Mr. Schmelen, after struggling with many difficulties, partly arising from the failure of the crops, and partly from the disturbed state of the Namaqua Tribes since the death of Africaner, has left Bethany, accompanied by many of his people, who have settled with him near the mouth of the Great Orange River.”

The Station at Africaner's Kraal, a little north of the Orange River, is also vacant.

### PEILA.

A little to the south of the Orange River.

**LONDON MISSIONARY SOCIETY.** A Catechist.

The Catechist is highly esteemed by the Namaquas, and labours among them with success.—Of a late visit of twelve of these people to Cape Town, Dr. Phillip thus speaks:—

“They had procured a waggon among them, and had come here to expend their money, and carry back with them the necessities which they could procure. The people had an appearance of gravity, of good sense, and cultivation about them; qualities for which all the people whom I have seen from the Missionary Stations in that country are remarkable.”

### STEINKOPFF.

In Little Namaqualand—formerly Byzondermeid.

**LONDON MISSIONARY SOCIETY—1817.** A Catechist.

This Catechist arrived at the station in July 1821. “Ten adults have been baptized, and fourteen children. Other adults were receiving instruction, as candidates for Baptism. Four couples had been married.”

### LILY FOUNTAIN.

In Little Namaqualand, near the Khamies Berg.

**WESLEYAN MISSIONARY SOCIETY.** Edward Edwards, Jas. Archbell, Missionaries.

Of Lily Fountain, the Committee report—

“With the exception of much damage done to the Chapel and other buildings, by the great hurricane, the Station is in a state of increasing prosperity. This station, the first occupied by our Missions, has not only a considerable Society connected with it, but has furnished two pious Hottentot Assistant Missionaries, from one family.”

### AFRICAN ISLANDS.

The hope, stated in the last Survey, that the Imam of Muscat would be induced to lend his aid in suppressing the Slave Trade, has been realized. He entered into a Treaty, on the 10th of September, 1822, with the Governor of Mauritius, for the total Abolition of that trade throughout his dominions and dependencies.

The Trade, it appears, is resolutely suppressed by King Radama in Madagascar.

### MAURITIUS.

Or, Isle of France—east of Madagascar—inhabitants 70,000; chiefly French Colonists and Blacks, but belonging to Great Britain.

**LONDON MISSIONARY SOCIETY—1814.** John Le Brun, Missionary.

Mr. Le Brun continues his labours at Port Louis with success. His Congregation varies from 100 to 150: the Communicants are about 40. In the Schools there were 114 Boys and 40 Girls, and in a Sunday School, from 60 to 70 scholars.

Mr. Jenkins, from the British & Foreign School Society, had opened a School and obtained thirty scholars.

**MADAGASCAR.** A very large Island, off the eastern coast of Africa, in the Indian Ocean, about 800 miles by 120 to 200; in a partial state of civilization, and said to contain 4,000,000 inhabitants.

**LONDON MISSIONARY SOCIETY—1818.** renewed 1820.

David Jones, David Griffiths, John Jeffreys, Missionaries—G. Chick, John Canham, T. Rowlands, Artisans.

In addition to 30 dollars per month, allowed by Governor Farquhar to each of the Missionaries, His Excellency, before he quitted the Government of Mauritius, (in which he has been succeeded by Lieut. General the Hon. Sir G. Lowrie Cole) assigned 20 dollars per month to each of the Artisans.

The King continues to manifest the utmost kindness to the Mission. Houses have been provided, chiefly at his expense, for the three Missionaries. Native youths, of a very tractable disposition, have been apprenticed to each Artisan.

An encouraging account is given of the progress of seven youths now in England.

King Radama is anxious to promote education: he has established an Adult School for his officers, and has himself undertaken to instruct some of his own family. In the Schools of the Mission there were 85 scholars: they continue to manifest great avidity for learning.

Six hours are spent on the Sabbath in catechizing Native children.

### JOHANNA.

One of the four Comoro Islands, in the northern part of the Mozambique Channel.

The Mission begun in this Island in 1821, by the London Missionary Soc. has been relinquished.

### ABYSSINIA.

Of the Amharic and Ethiopic Scriptures the Committee of the British and Foreign Bible Society thus speak, in the last Report:—

“The printing of the Amharic Version, destined for the use of Abyssinia, is now in active progress; the difficulties which had retarded it having been, at length surmounted.

“In the course of the present year, Mr. Platt proceeded to Paris, at the request of your committee, to examine the oriental MSS. of that city, for materials to assist in the prosecution of another department of their Abyssinian labours, the publication of a correct edition of the Scriptures, or parts of them in the Ethiopic language.”

The Four Gospels in Amharic have been just finished at press.

Mr. Platt has published, since his return from Paris, in a handsome quarto volume, of about 80 pages, the results of his researches, with specimens of the modern languages of Abyssinia, and illustrations of those languages which indicate a close and able investigation of the subject. We rejoice to see the attention of our scholars so effectively occupied on the means of enlightening Abyssinia, and quote with great pleasure, Mr. Platt's concluding remarks in reference to that people:—

“Should such communications as this have any effect in turning the attention of the Orientalist to Ethiopic Literature, and to the people to whom that Literature was once familiar—to their present state of depression, and the best means for recovering them from it, they will indeed answer a valuable end.” [To be continued.]

## A STRIKING CONTRAST.

### A SCENE IN TURKEY.

Two English travellers, who have recently returned from travels in Syria, give the following account of a melancholy scene which they witnessed at Hannan, on their way to Palmyra.

There arrived one evening four shabby looking ill-dressed Turks, attired somewhat like soldiers, and an elderly knave better clad, though no better looking than the others. These people brought with them eleven Georgian girls, the remnant of between forty and fifty, as we were informed, whom they had stolen or kidnapped from their parents on the confines of Georgia; they were brought to be sold as slaves or mistresses to such wealthy Turks as could afford to bid high sums for such unfortunate victims. These poor girls were lodged in the cells contiguous to ours: they were mostly between fifteen and twenty years of age: two were younger, being about 12. They were all exceedingly pretty, with black sparkling eyes, rosy cheeks, long black hair, and very fair complexions, giving very strong contradiction to the account which Volney writes, of the Georgian and Circassian women where he says, “that their fame for beauty arises more from the fancy of travellers who have always found it hard to get a sight of them, than from any real merit they possess in this respect.” The prices which were demanded and offered for these girls is the best proof of the estimation in which they are held by the Turks, especially when it is known that these people are allowed a plurality of wives. We were present at the bidding for one girl by a rich Turk, when fourteen purses, each purse containing 500 piastres (18s.) were demanded, and although he offered ten, they would not abate one para; the poor girl, who was about fifteen, standing up all the while, & bearing the disputes about her purchase. They were all taken out four different times, and conducted through the town to the rich Turkish houses to be viewed and bid for, the same as any other merchandise; and on two occasions considerable parties of the principal inhabitants came to our khan, and examined and bid for the unhappy creatures at the door of their cells; they being obliged to stand up in a row while their several merits were discussed by the rival bidders. We saw several candidates for purchasing, of upwards of fifty years of age, while the friendless object of his choice was only fifteen. The diet of these poor unfortunates, considering their sex, was of a character with the rest of their treatment, consisting only of a loaf of bread and a small piece of cheese twice a day; and although we were buying oranges at only two paras (a half penny) each we never saw one amongst them all. Whenever the owners went abroad, they locked up their charge in the cells and carried away the key.—Being returned from one of their tours through the town, we heard some bitter lamentation in the cells next to ours, and found that it proceeded from one of the young girls being about to be sold from sister and companions. The mode of conducting these girls from town to town is on horseback; in this manner they had been brought from Georgia, being exposed for sale at all the principal towns as they came along; they were now destined for Damascus where it was thought a good mart would be found for them; they set out on their melancholy journey 2 days before we did.

### MRS. FRY.

The North American Review for January 1824, in an article on Grison's year in Europe, has the following notice of this distinguished female Philanthropist.

Mrs. Fry is certainly one of the distinguished persons of our time; and her success, in the extraordinary form of benevolence, to which she has devoted herself, is now sufficient to show, that its beneficial results will be permanent. She began her labors in 1816, and her first attempt was, to do something for the improvement of the women confined in Newgate. Perhaps, nothing of the kind was ever undertaken with so little prospect of success. Perhaps, there never was a more deplorable and disgusting scene of squalid misery,



hereafter. In the mean time, however, it becomes us to see what have been its effects at home. Crime, it is true, is neither so gross nor so obtrusive here, as it is in most parts of Europe; but our neglect may make it so.

We have now negative, as well as positive example before us, and we shall incur a heavy responsibility, and meet a melancholy retribution from posterity, if, neglecting to profit by it, we suffer the old system of imprisonment to go on accumulating guilt and misery, which though little felt by us, will prove, at last, one of the most deplorable curses we could have entailed upon our children.

### MISSIONARY.

Condensed for the Boston Recorder, from the Missionary Herald for April.

#### PALESTINE MISSION.

JOURNAL OF MESSRS. FISK AND KING.

[It will be recollected that the Journal of Messrs. Fisk and King was continued down to the last of May, 1823. We proceed with further extracts.]

##### The Dead Sea.

We entered the extensive plains of the Jordan north of the Dead Sea. At half past 11 we arrived at the Sea. The water looks remarkably clear and pure, but, on taking it into my mouth I found it nauseous and bitter.

##### The River Jordan.

We arrived at the Jordan, at the place where pilgrims usually visit it, and where the Israelites passed over on dry ground "right against Jericho." From the Dead Sea to this place the ground is, most of the way, completely barren, and appears like a mixture of black earth and ashes. Not a green thing appears. I swam across the river, and took a walk in the plain of Moab, in the inheritance of Reuben, "on the other side Jordan, toward the rising of the sun." After this I sat on the bank, and read the third chapter of Joshua. I also read Matthew third, and offered a prayer in Greek with two Greeks, while Mr. Wolff read in German to the Germans who were with us. I do not suppose a prayer is any more acceptable to God for being offered in a particular place; yet I shall never envy the man, who could read these two chapters and pray on the shores of the Jordan without any peculiar emotions.

[On the 8th day of June Mr. Fisk had a conversation with Abraham Shilfro. In reply to the inquiry what he supposed the Jews would do to him if he should profess his assent to the truths of Christianity, he said: "Reproach and persecution I think I could bear; but I fear they would secretly take my life."]

[Mr. F. was told by a Coptic Priest that there are thirty or forty Copts, and among them four priests, in Jerusalem. He could not learn that there were any Syrians, except a bishop, one priest, one layman, and a few nuns. An Abyssinian priest represented the Abyssinians, Copts, Armenians & Syrians as all united & good friends.]

June 16. In the afternoon we made a visit to the Greek Metropolitans, and then went into the library of their convent. Among the manuscripts we found an ancient copy of the New Testament, which we spent some time in examining. The disputed passage, 1 John 5:7, is entirely wanting. The 7th and 8th verse stand thus: "For there are three that bear record, the spirit, and the water, and the blood," &c. Acts 20:28, reads thus "the Church of the Lord and God, which he hath purchased" &c. 1 Tim. 3:16, and Rom. 9:5, are as in the common copies now in use.

17. We went to the monastery of St. Mary the Great. There are twenty-eight or thirty nuns. Several of their rooms are well furnished, and they received us with much civility. We conversed with them a long time on religious subjects. They remembered the visit of our dear brother Parsons, and spoke of it with pleasure.

[The whole number of Greek convents in Jerusalem is fourteen.]

Friday, June 20. A little past noon we walked down to the west wall of the temple on Mount Moriah, where the Jews go on Friday to lament over the destruction of the Temple. The Jews say annually a certain sum to the Turks for the privilege of visiting this place. We found about thirty of them sitting on the ground near the wall, and reading from their Hebrew books. It was deeply affecting to see these lineal descendants of Abraham, most of them poor and ragged, sitting in the dust, and paying for the privilege of weeping, where their fathers sung and rejoiced and triumphed; miserable slaves on the very spot where their fathers were mighty kings! A Jew accompanied us. In the market a Turk, too lazy to light his own pipe, called on the Jew to do it for him. The Jew refused, and the Turk was rising in a rage to pursue him, when, perceiving that the Jew was accompanying us, he desisted.

June 26. During two months that we have been here, we have sold eighty-four copies of the Scriptures & given away fifty two, and 770 Tracts.

##### Beyrout as a missionary station.

[One consul estimated the population of Beyrout at 14,000 or 15,000; another at only 3,000 or 4,000. Mr. Fisk judges the least number to be nearest the truth. Of this place as a missionary station he writes thus.]

Beyrout seems to me to possess many important advantages as a missionary station. It is situated at the foot of Mount Lebanon, and a missionary might very profitably spend the hot months of the summer among the convents and villages of the mountains, many of which are within a few hours ride of the town. Occasional visits might be made to Damascus, which is only three days off. On the other hand it is only one or two days sail to Cyprus. On the coast south of Beyrout you reach Sidon in one day, and Tyre in two, and to the west, in two or three days, you arrive at Tripoli, where I understand there are many Greeks. It would be easy to maintain correspondence with all these places and to supply them with books. In Beyrout itself a missionary who could preach in Italian might, I think, collect a small congregation immediately; and if he were disposed to open a school, there are probably few places in Syria that would be so promising. Another circumstance which though not perhaps very important in itself, will yet weigh something in the mind of a missionary, is, that here he will find, oftener than any where else in Syria, opportunities to receive and forward communications. Here, too, he will enjoy the protection of an English Consul, and the society and friendship of several other consuls and their families. I think a missionary family would be more comfortably situated at Beyrout, than at any other place which I have seen in Syria.

##### LETTER FROM MALTA.

[We have received a letter from Mr. Bird, dated Oct. 20th. After mentioning the receipt of communications from the missionaries in Syria, he says:]

In this intelligence we found our design of going to Syria this winter entirely confirmed. Although we have every inducement to stay longer in Malta, which can be suggested by considerations of worldly comfort, and although we must spend a considerable time longer somewhere in mere study, before we can preach in a foreign language to any effect, yet we are anxious to be at home, and not so much like pilgrims, stopping on our way. We hope to find those in Syria who can give instruction in Italian; if not, we can do tolerably well now with books only. As for Arabic and Armenian, the opportunity for instruction is even better, I apprehend, at Jerusalem, than here; particularly because we shall have daily occasion to speak these languages. We are at present hoping to get a passage through the present week direct to Beyrout, and thence to Jaffa, where we shall expect to see brother Fisk, and leave our female helpers, till we can obtain (if not previously obtained by brother Fisk,) a comfortable lodging at the Holy City.

#### LATEST FROM PALESTINE.

[By a letter from Mr. Temple, dated Malta, Dec. 11, we are informed that Messrs. Goodell and Bird, agreeably to their expectation, left Malta for Palestine Oct. 24. No intelligence from them had been received. Messrs. Fisk and King were in good health on the 18th of Oct. engaged in an exploring tour among the convents in the neighbourhood of Mount Lebanon. From Mr. Temple's letter we make very brief extracts.]

My courage and my hopes have been constantly increasing since I have been here. But we and our friends must exercise much patience, as well as indulge sanguine hopes and unshaken faith. Time must elapse before any very striking effects can be anticipated in this part of the world from the influence of a few missionaries & a few presses.

Last Sabbath evening Mr. Cooke, a Wesleyan Methodist, lately labouring in France, arrived in this island on his way to Syria, as an exploring Missionary. He appears to be an excellent man, and has done much good in France. He says that a considerable Revival of Religion has taken place in that part of France where he has laboured. His place is now supplied by one of his brethren of the same communion.

#### CEYLON MISSION.

Extracts from the journal of Gabriel Tissier.

##### HEATHEN CHRONOLOGY.

A Brahmin called upon me. The following is the sum of his discourse, "Your preaching, and that of the missionaries, are no more than what we are taught to expect in this last age of the world. For the last age is an age of misery, and is attended with many natural and moral evils. In this age false religions will spread, and the true religion, even the religion of Siva, [that is, the heathen religion,] will become scarce. So that yours, being a false religion, of course spreads in this age." He shewed his belief in many foolish things, which are however sanctioned by their books. He said, "As this last age advances further, the earth will gradually lose its fertility, there will be little rain, and no water but what is in the sea. The inhabitants will therefore be obliged to throw cold sand upon them instead of water. At length mankind will grow shorter both in size and in age. They will become so short and weak, that they will be unable to build them houses, and so will have to live in the holes of large trees, where they will be exposed to birds of prey, which will often carry them away. At last the earth will be burnt up by the liquid fire which will descend upon it as copiously as the rain."

The month of January, in the year of our Lord 1823, is, according to the heathen, the tenth month of the year 4923 of the last age, or the age of misery. They reckon four ages, which they call by four different names. The first consisted of 1,728,000 years. The second consisted of three quarters of the first age, that is, 1,296,000 years. The third had two thirds of the second age, namely, 864,000 years. The present, or the fourth age, they trust, will last only 432,000 years, including that part of it which is already elapsed. Consequently the whole of this fourth or last age, is equal to one fourth of the first age. To speak more clearly about the proportion of each age, the second was equal to three quarters, the third to half, and the fourth to one quarter of the first age. When the last age ends, the first one will commence again, and then the second, and so on in regular succession. They believe that these ages have already succeeded many times, how many they do not know. [See Walter's Doctrina Temporum, page 182.] At the end of every fourth or last age, or the age of misery, there is a deluge, which is succeeded by an universal conflagration. This conflagration is the same with the liquid fire above mentioned. Then Brahma creates a universe again, though he himself is not the eternal God. For at the end of a certain number of these quadruple ages, the existing Brahma dies, and another Brahma is created by Siva. Perhaps this is the corrupted tradition of some particulars mentioned in the word of God.

For several parts of the above account seem to agree, in some respects, with such Scriptural facts and doctrines as these, to wit, the holy and happy state in which Adam was before his fall, the longevity of the antediluvians, the sinfulness of man since the fall, the end of the world, when "the earth also, and the works that are therein, shall be burned up," and the new creation, or the "new heavens and a new earth wherein dwelleth righteousness."

##### HINDOO CASTS.

The Brahmin's cast is higher than any other cast. They indeed appear to be a different race, more handsome and clean than any other cast. They are generally of a light colour. They are comparatively elegant even to a proverb. For we say "handsome as a Brahmin." This, however, is a general truth; for some of them resemble Vallallas, or the common high cast. The Brahmin women are neater and more elegant than others. The Brahmins are of the first cast, the Chitties and Vallallas are the next. The two latter are high casts compared with others except the Brahmins. Most of the people in Jaffa are Vallallas. Properly speaking the cast next to the Brahmins is that of the Chatters, or kings, or Rajahs; but there are none of this cast in this district, and probably none in the island. There is also a high cast called Madappally. The Chitties live by trade, and the Vallallas by cultivating the land. The smiths and carpenters' cast is inferior to the Vallallas. Washermen, Shoemakers, and Barber, are still lower. The Toddy-man, Paraya, &c. are still lower. The Tooroompen (which name signifies a man that is not worth more than a rush) is the lowest.

##### TOUR OF MR. KNIGHT AND DR. SCUDDER.

[As we have not received any very recent intelligence from our missionaries in the island of Ceylon, we think we shall gratify our readers by inserting the following extract from the London Missionary Register. It is an account of a visit made by Dr. Scudder, in company with Mr. Knight of the Church Missionary Society, to some of the islands in the neighbourhood of Jaffa.]

May 27, 1822.—Arriving at the Island (Carradive) we proceeded some way into the first village to the house of a native, who is in office under Government. We spread our mats, and took up our lodging under a tree in his court. Several people came to see us in the course of the day, to whom we spoke and distributed Tracts.

A scene which proved very interesting, was a large school of fine promising boys. The master had a neighbour with him; the interpreter and myself sat down on a mat with them; a Madras Tract, on the New Birth, was read to them, and explanatory remarks made: the two men listened well to what was said, expressing their assent when the subject pleased them. The boys begged hard to have a printed Tract each; and I left some with the master to give to those who should repeat their lessons best the next morning.

28. Rising early the next morning, we unitedly sought the divine blessing, and, after breakfast, went out again in different directions. I found several companies of people in a large field, and in a village through which I passed, to whom I spoke, directing them to Christ for salvation; very few of them were able to read. I met with Dr. Scudder, by appointment, near the ruins of an old parish church—a striking monument of what was done in former days to propagate Christianity.

We found an extensive population, chiefly Roman Catholics, who, with some exceptions, listened to our instructions, and received tracts, especially such as were printed, with eagerness. We distributed portions of the Scriptures among them; as the sermon on the mount, the discourses of the Saviour, &c. printed at Colombo. One man, who refused to take any tract, was over-

heard to say, that the time of Antichrist was very near.

May 29.—Hearing of a good opportunity of going to another island, a few miles distant, which we supposed had not been visited by the Gospel for many years, we proceeded thither.

We found very few houses; and the inhabitants, for the most part, very ignorant. One old man, more intelligent than the rest, had learned a Christian catechism and other Christian lessons in his youth under the Dutch, some part of which he repeated: he said he was more than 100 years of age.

A company of people gathered round us, some of whom manifested much disposition to dispute. They insisted strongly on the advantage of worshipping saints, urging that they would be able to act as intercessors, and thus to procure favors for them from God. They asserted that the word of God authorized these things; but when we asked for proof, instead of the Scriptures they bro't forward a written catechism containing quotations of Scripture, and distorted passages, so brought together as to prove their doctrine; but this we would not admit. The chief disputer, who was very authoritative, was from Jaffa: after a time he left, saying that he would come again in the morning and bring the Scriptures with him; but we saw no more of him.

##### JOINT LETTER OF THE MISSIONARIES.

[Since the above was in type, we have received communications from the missionaries both in Bombay and Ceylon.]

##### Affliction in Mr. Meigs' family.

[The second daughter of Mr. Meigs, Sarah Maria, died very suddenly March 9th, of the locked jaw. Mr. M. was absent on a journey to Colombo, at the time of the afflictive event, and Mrs. M. "was obliged to mourn alone." Her Heavenly Father was pleased to manifest himself to her very graciously, and enabled her to say, "the Lord is righteous still." The other brethren and sisters, while sympathizing in this mournful bereavement, have been permitted to rejoice in the goodness of God in preserving to them and their families their lives and health.]

##### Trials in the Church.

[One of the native members had fallen under censure several months previous to the date of this letter, but had given very satisfactory evidence of penitence. Two others have more recently yielded to the power of temptation; and the brethren have been under the necessity of suspending them for six months.]

Since the commencement of this mission twenty four have been added to our church. When we remember, that of this small number three have been subjects of its discipline, we are called upon to humble ourselves deeply before God.

Those who are now under the discipline of the church, previously to their admission, gave us satisfactory evidence of a real change of heart; and we feel much encouraged to hope that, tho' they have fallen, they will rise again, and be taught to watch and pray with more diligence, lest they fall into temptation.

##### Usefulness of Discipline.

The exercise of rigid church discipline, when attended with the divine blessing, has not only the effect of producing good impressions upon the minds of those who fall. It is calculated to make those who stand more watchful, and consequently less liable to relapse into sin.

##### Additions to the church.

But while we have been cast down we have not been forsaken. Our cup has been mingled with cordials which have invigorated us, and encouraged us to persevere in our work. Since we last wrote, several additions have been made to our church. Katheraman of Oodoville, the husband of Antache, who was received more than a year ago, was baptized, and admitted to full communion with us in November last.

At Panditerip, Julia Ann Prime, one of the girls attached to the boarding school at that place, has been admitted to the church. She is a Catholic by education. Her friends were much enraged at her having become impressed with a sense of divine truth, and were desirous of diverting her attention from these impressions as soon as possible. As the use of gentle means to accomplish their purposes was ineffectual, they had recourse to more violent measures, and beat her. She was enabled to witness a good profession before them, and honour the cause she had espoused. She continues to give pleasing evidence of piety; and endeavors to make herself useful, by going to different villages, and speaking to the people from house to house upon divine things.

At Manepy there has been one admission to the church. Conter of that place was some time since cast into prison, and while there, with no other teaching than the word of God, accompanied with the influences of the Holy Ghost, he was brought to feel that he was a sinner, and needed a better righteousness than his own to justify himself before God. It appears that a man belonging to Batticotta had been cast into the same prison, and that brother Meigs had sent him a Testament to read. As this man was obliged during the day to be absent from the prison in performing some work for government, Conter had access to his book and read it. He soon became so much impressed with the truths it contained, that he reproved those who were confined with him. As he continued to read, he felt more deeply the truth of what he read, and resolved that, if he should be released from prison, he would seek the salvation of his soul. After having given good evidence for some months that he had truly received Christ as his Saviour, he made an open profession of his faith.

Nothing could have occurred to exhibit more clearly the importance of circulating the scriptures, even among those who have never heard of the Gospel.

In addition to those who have been received into full communion with us, there are six candidates for admission, whom we expect to receive after a proper time, if they appear as well as they now do.

##### Children in the Boarding Schools.

[We have received from the Missionaries an account of the several boarding schools, with a complete list of all the children contained in them.] By the list it will be seen that we have about 140 boys and 30 girls in these schools. About 30 of these children are already so forward as to require much of our time in their instruction.

We feel that those benevolent individuals and societies who have contributed to this department have no reason to be discouraged; and that their charity has already had a most happy influence on the prospects of the mission.

#### MISSION AT BOMBAY.

##### JOINT LETTER OF THE MISSIONARIES.

Bombay, June 6, 1823. We cannot send you such communications as we wish we could, and such as our Christian patrons and friends have long been looking for with anxious hearts; still we would be thankful to God that we are enabled to send tidings of any thing, which in any degree gives a favorable aspect to the cause of our dear Redeemer in this dark region.

##### Completion of the Chapel.

We have the pleasure of informing you that, in the course of the last month, the building was completed, so far as it was intended to finish it in the first instance.

Provision was made, in building the walls, for the erection of a gallery; and we hope that we shall live to see our native congregation so increased as to render the addition of a gallery necessary. The house is yet without ceiling.

##### Need of a Bell.

Around the chapel, within the sound of a good bell, there are about 100,000 natives.

##### Kindness of Mr. West.

Mr. West, an European gentleman, who is an accomplished architect, took upon himself the whole care and trouble of erecting the building, without accepting any compensation.

**Pecuniary assistance obtained in India.** The subscriptions which we have procured in this country amount to about 4,000 rupees, (\$1,777.) and we hope that something more may yet be obtained. Of this sum you will observe that 1,500 Bombay rupees (nearly \$700) were collected in Calcutta by E. A. Newton, Esq. the greater part of which (\$458) was his own generous donation, and for the rest we are indebted to his attentions and influence. The sum obtained in Bombay is not great, yet it derives a peculiar importance from its being the first thing of the kind at this presidency to which their benevolence have been solicited. [The whole expense of the building in its present state has been about \$4,177, leaving \$2,400 to be paid by the contributions of Christians in this country.]

##### Dedication of the Chapel.

We inserted a notice in the public papers, that on the last Friday evening in May divine service would be performed, mostly in the Marhatta, but partly in the English language. The Friday was observed as a day of fasting and prayer. In the evening divine worship was commenced in the Chapel in the following manner: 1. Reading of the scriptures in Marhatta by brother Nichols.— 2. Singing in English, a hymn composed for the occasion. 3. Prayer in Marhatta, by brother Graves. 4. Singing in Marhatta. 5. Sermon in Marhatta, by brother Hall, from Ps. 95: 6. Singing in Marhatta. 7. Prayer in English, and the benediction, by Rev. R. Kenney, a missionary of the Episcopal church.

The number of Europeans who attended was small, and probably would have been larger, had not the services been chiefly in Marhatta, and had there not been a religious meeting the same evening in the fort, of which we were ignorant when we fixed on the time for opening the chapel. The number of natives who were in the house & at the doors was considerable. All our Bombay schoolmasters were there, and a good many of their boys.—On the first Monday in June the monthly concert was held at the chapel.

**Printing of the Scriptures and Tracts.** The work of translating we still consider as secondary to that of preaching the gospel, and at the same time a work of great responsibility. We have recently printed the gospel of Mark, and a second edition of John is now in the press, and will be finished in a few weeks. The next portion of Scripture, designated for the press, is a second edition of Genesis, for which we have many applications. When Genesis is finished, we expect to continue the edition of the New Testament. We have lately reprinted two tracts, one the compendium of scripture doctrine, and the other entitled "The Good News."

[The Bombay government had interdicted the circulation of religious tracts in the interior of the Marhatta country; but even at present the field which is open before them affords, they say, "room and labor enough for an hundred missionaries, and for as many agents as they could employ; and for books innumerable."]

##### General state of the Mission.

[The members of the mission families were generally in health. Mr. Hall however writes, in a letter dated July 21, "Our dear son and only child is not expected to live many days."]

#### SANDWICH ISLAND MISSION.

The letter of Mr. Richards is dated at Lahinah, Island of Mowee, Aug. 30, 1823. We make the following extracts.

**Situation of the Missionaries at Lahinah.** We are living in houses built by the heathen & presented to us. They are built in native style, and consist of posts driven into the ground, on which small poles are tied horizontally, and then long grass is fastened to the poles by strings which pass round each bundle. We have no floors and no windows, except holes cut through the thatching, which are closed by shutters without glass.

##### Favor of the Chiefs.

We have particular occasion to be grateful to God, that our warmest friends are among the highest chiefs. It is also an encouraging circumstance that their friendship increases, as they become acquainted with us, and with our object.

##### Prospect of ultimate success.

The field for usefulness here is great; and I have never for a moment since I arrived, had a single fear that my usefulness, on these islands, will be limited by any thing but my own imperfections. If I can be useful any where, I can be useful in Lahinah. I see no evidence that I have been, or that I shall soon be, the instrument of the immediate conversion of any heathen. But I think I do see a work going on, which will issue in the conversion of thousands. Thousands, indeed I may say, almost every adult on the Sandwich Islands, is waiting to receive instruction; and many are waiting with high hopes.

[Mr. BINGHAM's letter of the same date was also written at Lahinah.]

##### Excursion of Messrs. Bingham and Richards.

Seven or eight miles from Lahinah we alighted on shore, and walked a mile or two through a pleasant plantation called Oroaro, (O-ro-ab-roo), belonging to the king's mother and containing 128 houses; we found that some of the people had attended divine worship. As I was giving them a few words of instruction, I heard a loud pronounce the name of JESUS CHRIST. I asked him by whom he had heard the name of our Saviour; he replied "By the missionaries at Lahinah."

##### Plantation of Wykahpoo.

The principal plantation in this district called Waikapu, (Wy-kah-poo,) lies about midway between the two bays, watered by a small stream descending in a south eastern direction from the lofty mountains, that lie between Lahinah and that place. At this plantation which belongs to Cox and Kaahoomano, there are about 100 houses, six head of neat cattle, and eight horses. This is the most important, and almost the only inland settlement that I have seen in the islands.

##### Dedication of a house for worship.

On the 24th inst. we had the happiness to dedicate to the Lord Jehovah a new house for divine worship, lately erected by the king's mother and her husband, and Krimakoo. We sung in the native language the Jubilee hymn "Blow ye the trumpet," and in English, "Wake, Isles of the South, your redemption is near."

There is now one church at Wymaah;—one at Hanapapa, where Mr. Whitney preaches weekly;—one at Hanaroah, where public worship is usually attended three times a week; one at this place;—and now the fifth in the islands is building by Gov. Adams at Kaima (Ki-mah) on Owhyee.

##### Readiness of the people to attend worship.

[From Mr. Chamberlain's letter of September 1st, dated at Hanaroah, Island of Wahoo, we make only one extract.]

Mr. Bingham's return is daily expected, and his presence is now needed at this station, as there is no one here competent to preach to the people. Though Stephen Popohe has been the only one to conduct religious worship for the natives, there yet has been no falling off of numbers, the house being usually full, or nearly so.

#### CHEROKEES OF THE ARKANSAW.

Third Report to the Secretary of War, prepared in October last.

We have erected and completed a framed house 30 feet by 36 for the girls and instructress, two log cabins 16 by 14 for the boys, a framed barn 40 by 30, and a saw mill and grist mill.

##### Progress in agriculture.

[In the agricultural department, they had cleared and fenced, during the year, about 40 acres of land. About twenty acres were planted with corn, nearly half of which, however, was destroyed by excessive early rains. Most of the boys, by way of experiment, sowed on small grain, they had sowed about eight acres with wheat, and prepared five or six for rye.—Clover and timothy hay had been found to succeed.]

##### State of the Schools.

The whole number of Cherokee children in our family, who are enjoying the privilege of literary, moral and religious instruction, is sixty; thirty-four male, and twenty-six female. Most of this number have been in school one year, about one half two years, and some longer. The progress of all these equals, if it does not exceed that of most children, in a given time in civilized society. The number might be increased to a hundred or a hundred and fifty within a few days, if we would open our doors for their reception. But the fact that the operations of the American Board of Missions, on whose support the school is chiefly dependent, are too extended to supply fully the wants of all their numerous establishments, renders it necessary for us, notwithstanding the pain it occasions, to turn a deaf ear to all solicitations to increase our number.

##### Prospect of success.

The reformation in influential individuals, a general desire existing to improve, the almost universal anxiety for the education of their children, the flourishing state of our school, and the readiness of the people to hear, and evident effect, in some instances, of moral and religious instruction, present to our view the cheering prospect of a happy change of society in this part of the Cherokee nation.

## BOSTON RECORDER.

SATURDAY, APRIL 10, 1824.

#### LIFE OF HOWARD.

**The value of time and the effect of persevering benevolence.**—The Grand Duke of Tuscany invited Howard to dine with him, at Leghorn. The invitation was very politely declined, because it would have retarded him three hours from prosecuting his great objects. Howard's time of retiring to rest was 10 o'clock, his time of rising 2.—He expended £20,000, and travelled in ten years, 42,033 miles for the relief of prisoners.

**The rule of his benevolence.**—Our superfluities should be given up for the convenience of others. Our convenience should give place to the necessities of others. And even our necessities give way to the extremities of the poor.

**His rules for prison discipline.**—the results of 16 years observation.

1. There ought to be no indulgence, and nothing like inhumanity. Very great attention ought to be paid to cleanliness, health, and whatever may contribute to its promotion.

2. No prisoner ought ever to be allowed to be idle.

3. So far from allowing prisoners to sleep together, they ought by no means to be permitted to work together, except in cases of necessity.

4. Moral and religious discipline is of indispensable importance. **His patience in sickness.**—At Amsterdam he received an injury, from a horse running in the streets, which brought on an inflammatory fever. In his diary for May 14, he writes, "this night my fever abated—my pains less—I thank God I had two hours sleep—prior to which, for sixteen days and nights not four hours sleep. Righteous art Thou in all thy ways, and holy in all thy works—sanctify this affliction, and shew me wherefore Thou contendest with me. Bring me out of the furnace as silver purified seven times."

**His language in death.**—Death, said he to Admiral Priestman, who visited him in his last sickness; "death has no terrors for me; it is an event I always look to with cheerfulness, if not with pleasure—and be assured the subject is more grateful to me than any other."

##### His Eulogy by Mr. Burke.

"I cannot name this gentleman without remarking, that his labours and writings have done much to open the eyes and hearts of mankind.—He has visited all Europe,—not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art, nor to collect medals or collate manuscripts;—but to dive into the depths of dungeons; to plunge into the infection of hospitals



## BOSTON FEMALE ASYLUM.

This Institution was organized in 1800. Its primary object, as stated in the system of rules, is to preserve the lives, guard the morals, and promote the happiness of destitute female orphans. In Sept. 1822, the number of orphans who had been admitted to the Asylum was 192; of whom, 126 had been placed in families; eight only had died; 11 had been dismissed, as unworthy objects of charity; and forty-seven remained in the Institution. Since Sept. 1822, eighteen have been received. The number at this time is sixty.

The health of the children has been remarkably good. Eight only have died during twenty-two years; and one of the eight, in consequence of an accident. Not one has died since the summer of 1820, and only one has been sick. The causes of this extraordinary healthfulness, may no doubt, be found in simple diet, frequent bathing, and regular hours of rest, and recreation.

The diet is for dinner, on Sunday, roasted meat and pudding; on Tuesday, boiled meat and pudding; on Wednesday, beans or peas with pork; on Saturday, fish; on the other days of the week soup: for breakfast and supper, (except on Sunday, when they have chocolate and shells for breakfast, milk porridge and bread and butter for supper,) they have hasty-pudding, boiled rice, with molasses or milk, or milk-porridge. No tea and coffee; no pies and cakes; few puddings, & little butter, are found in this bill of fare.

The children are required to bathe every week, and to wash their feet in cold water every other evening, in summer, and twice a week in winter. They retire to rest in summer, at eight o'clock; in winter, at six; they rise in summer at six o'clock, in winter at seven. For recreation they have an hour in the morning, and an hour in the evening, and two afternoons in the week. Such are the regulations of this most benevolent institution, in relation to diet, cleanliness, rest and recreation.

The following are among its religious regulations. "All the children shall regularly attend public worship with the governess every Lord's Day, if the weather will permit; and in the intervals of Divine worship, shall repeat the Lord's prayer, the catechism, and hymns, and read in the Bible and other religious book." "The governess shall endeavour to instill into their minds the importance of esteem and love for each other, which sweetens life, and is in every view an ornament and blessing to society." "She shall teach them to pay a sacred regard to truth, and if any one tells a lie, she shall not have the pleasure of seeing the ladies at their usual visits." "The children are required to say their prayers, and are also assembled every morning and evening for family prayer." With these regulations, & an airy residence, to which is attached a spacious yard, which is completely separated by a high & solid brick wall, from all wicked children, it is apparent how much the Institution must be doing to accomplish one great object of its establishment, viz: to guard the morals and promote the happiness of destitute female orphans.

We conclude this notice of an Institution, which we have visited with great pleasure, and which we desire to honour, with the statement of a remarkable fact, in relation to the singing of the children. It is customary for the children to sing a hymn at the morning and evening family devotions. On these occasions, they all, with one exception, sing. The child that cannot sing has not been a long time in the Asylum, and the Governess doubts not that this child will learn to sing. Fifty-nine orphans sing, and they sing sweetly the "Orphan's Hymn." If there is any discord it requires more than common attention to perceive it. The present Governess, who has been two years, and the former Governess, who was many years in the Asylum, testify, that there has been no child under their care, unless the one mentioned above be an exception, which could not sing.

## MONTHLY CONCERT FOR APRIL.

Extracts of letters from Ceylon and Bombay were read, at the monthly concert, in Park Street Church, on Monday evening last: but all the interesting intelligence contained in them, will be found in the Herald for April, (from which extracts are given in the preceding page) except perhaps the fact that thirteen applications have been made to the Missionaries at Bombay for schools to be established, which could not be complied with.

## CONVERSION OF THE WORLD.

If our readers wish to know, what means are in operation for the accomplishment of this object—what Societies are engaged in the work—who are the labourers—where they are located—when they commenced their work—what success has attended their exertions, and what are their future prospects—we invite them patiently to follow us in the *Survey of the Missionary Stations throughout the World*, which we commenced last week and shall continue for several succeeding weeks. To collect such a mass of facts is a work of great labour, and we have greatly condensed the original survey in our extracts from the London Missionary Register.

## REVIVALS OF RELIGION.

Zion's Herald states that there has been a peculiar attention to religion on Martha's Vineyard for some months past; and a small number, among whom is a woman aged 80 years, have found peace in believing. The same paper mentions a Revival of Religion in Dalton, N. H. and the adjoining towns. The Columbian Star states, on the authority of a clergyman in Pittsylvania, Virginia, that there is a Revival in the county in which he resides, something like the glorious Revival of 1802-3. Seventy have been added to one congregation.

The Rev. Wm. McKay writes from Dover, N. H. that the Revival in the upper factory in that town continues.

Extract of a Letter dated Washington, N. C. 10th March, 1824, received in Philadelphia.

"This is not, my friend, the place it once was. Last August, we organized a church, and the Lord has been pleased to smile on us in an uncommon degree. Many have joined us; others, rejoicing in hope, are prepared to do so, and many others are under deep conviction for their sins."

A letter from a gentleman in Cincinnati, Ohio, informs us of an "extensive revival in the Baltimore Church, Kentucky. The work is rapidly advancing. In February last, 25 persons were baptized, and more were expected the last of March."

## CHURCH IN TAWORTH, N. H.

This Church was organized in 1792, and then consisted of 20 members; over whom, in Sept. of the same year, the Rev. Samuel Hadden was ordained. The New Hampshire Repository contains a historical sketch of the Church by the Pastor, from which the following facts are collected. The additions to the church have been as follows:—during two years from 1792, 40 members were received; during 6 years from 1794, 40; in 1800, the subjects of a powerful Revival, 140; from 1800 to 1811, a small number annually; during the year 1811, 47 persons, all under 25 years of age; from 1811 to 1822, a small number annually; during the year 1822, principally young persons, 35:—making the number added to the church during the ministry of the present Pastor more than three hundred and twenty.

## BAPTIST CHURCHES IN SOUTH CAROLINA.

In an address recently published and presented to the churches, by the Baptist Convention of South Carolina, the following are the leading thoughts, which are given to show the prominent evils in the Baptist Churches at the South:—

1. A too general undervaluing of means. 2. The want of just views on the improvement of ministerial gifts and qualifications. 3. The want of a proper acquaintance with the history of benevolent exertions—with the persons connected with them, and with the exigencies of our present condition. 4. We do not rightly consider our mutual relations and duties as individuals, and as churches in union. 5. We have not sufficiently learned to live on the authority and faithfulness of God's holy word.

## CAUSE OF THE JEWS.

The Rev. C. F. Frey having received an appointment from the American Meliorating Society, to visit the churches in South Carolina & Georgia has received the cordial approbation of the Synod of these states, and their letter of recommendation to the churches. He is now fulfilling the appointments, which he made, and published in March for visiting the churches of Carolina, in the successive days of April. If the appointments are fulfilled, he will have visited twenty-five churches in different and remote parts of the state in a single month. Notice of these appointments was given in the Southern Intelligencer, so early, as to raise a general expectation of his coming.

## HARTWICK LITERARY AND THEOLOGICAL SEMINARY.

This Seminary is located, at Hartwick, near Cooperstown, N. Y. and is under the patronage of the Lutheran Church. The Library contains 1000 volumes, and measures have been recently adopted to increase not only the Library, but the Theological Department. The number of students in theology is ten.

## KNOXVILLE COLLEGE, TENNESSEE.

This College is in an infant state. The Rev. David A. Sherman, formerly a Tutor in Yale College, is the President, and Mr. James McBeth Professor of Mathematics and Natural Philosophy. The number of students is generally about twenty;—it has sometimes been thirty. In 1806 Congress appropriated 100,000 acres of land, for the endowment of two Colleges: one in East, and the other in West Tennessee. The Legislature of Tennessee, at its last session, passed an act, directing the interest of lands belonging to the Colleges to be paid to them. It has, also, received 60,000 acres of land by virtue of a compact with North Carolina University, 40,000 acres of which have been appropriated to Knoxville College.

## HARDEN SIDNEY COLLEGE, VIR.

It appears from the last Catalogue, that the Officers are Jonathan P. Cushing, A. M. President—Gilbert Morgan A. M. Teacher of Mathematics—Wm. W. Blauvelt, Teacher of Languages—Peter M. Viccar, A. M. Preceptor of the Academy. The whole number of students is 130; of whom 88 are from Virginia. The number of hopefully pious students is about 30.

## COLUMBIAN COLLEGE.

This Institution opened two years ago with about thirty students; there are now eighty-six. The whole number on the Catalogue is 129. The buildings already provided, are two houses for Professors; a Philosophical Hall, the upper rooms of which are appropriated to the use of the Preparatory School; and a College edifice, that will accommodate one hundred students. Religious and political party discriminations are unknown in the proceedings and discipline of the College. The students are collected from seventeen of the twenty-four states in the Union. On occasions of great importance, the students are allowed to hear debates in Congress, and arguments in the Supreme Court; but are not to visit either of the neighbouring cities, nor to enter any public house in the county of Washington, without special permission. The year is divided into two terms; the first, from the second Wednesday in January to the second Wednesday in July; the second from the second Wednesday in September to the third Wednesday in December. The cost of a student, exclusive of clothing, books, pocket money, and vacations, is about \$200, or a little short of \$200 a year. Any person who by the 1st January, 1825, shall pay \$100, with interest from the 1st of October, 1823, to the time of payment to endow the Professorship of Mathematics and Natural Philosophy, &c. shall have the privilege of keeping students, one at a time on that footing at the College, without any charge for tuition, for the number of twenty collegiate years.

The Faculty consists of the Rev. William Staughton, D. D. President, and Professor of General History, Belles-Lettres, Rhetoric, and Moral Philosophy. Rev. Ira Chase, A. M. Professor of the Learned Languages. Rev. Alva Woods, A. M. Professor of Mathematics and Natural Philosophy. Thomas Sewall, M. D. Professor of Anatomy and Physiology. James M. Staughton, M. D. Professor of Chemistry and Geology. William Ruggles, A. M. Tutor, and Secretary of the Faculty. Rev. Samuel Wait, A. B. Principal Tutor of the Preparatory School. Alexis Caswell, A. B. Tutor and Librarian. Henry Kirke Green, A. B. Tutor and keeper of the Meteorological Journal.

The President lectures on some of the branches assigned him as Professor, Wednesdays, at 3 o'clock, P. M.:—Professor Woods on the subjects pertaining to his professorship, during the terms;—Professors Sewall and Staughton deliver their respective lectures in the winter evenings. The President will also deliver a course of Botanical Lectures in the Spring, till the Chair of the Professor of Botany shall be filled.

The Theological Department is instructed by the Rev. Dr. Staughton, Professor of Divinity and Pulpit Eloquence—the Rev. Ira Chase, Professor of Language and Biblical Literature—and the Rev. Alva Woods, Professor of Ecclesiastical History and Christian Discipline. A Medical Department, a Law Department, and a General Philosophical Department, will be brought into operation as soon as circumstances shall make it convenient. An excellent and very extensive apparatus has been procured. The Library consists of between three and four thousand volumes.

## BRITISH AND FOREIGN BIBLE SOCIETY.

From the monthly extracts of correspondence for January, it appears, that the Chester Ladies' Society has been in operation six years, and during that time has received £1118, and distributed 1679 Bibles and Testaments. The Gloucester Auxiliary has been in operation eleven years, and has recently formed fifteen new Associations.—4000 persons in connection with this Society, have subscribed for the Scriptures. A female friend of the Lyme Auxiliary has visited 700 families, & given the Bible to three hundred, which were entirely destitute, or had only mutilated parts of the Old or New Testament. In one case, when the offer of a Bible was made at a low price, and that to be received in small sums, the poor woman said, "Then the Lord is visiting the poor," and turned her head aside to conceal her tears. There are still 500 families on the list, who are destitute of the Scriptures. The Russian Bible Society has proceeded with the translation of the Old Testament into modern Russ, to the 12th chapter of Numbers; into the Wotjakian language, with the New Testament as far as Luke. A translation of St. Matthew's Gospel has been finished in the Perm dialect, by the Perm Auxiliary. The Moscow committee, during the first half of the current year, have distributed 1773 Bibles in Moscow alone. The Georgian Committee have transmitted 1019 copies to persons occupying exalted stations, ecclesiastical and civil, in Georgia, and have sent 54 copies to the clerical seminaries and to the spiritual schools of Telawa, Synnach, Gory, and Kutais.—The committee of the Archangel Branch have correspondents in every district-town and in many villages, so that no inhabitant of this extensive government, in whatever part he may reside, is unable to obtain the Bible. The Dorpat Branch consists of sixteen Associations, and 10,727 members. The Archbishop Ambrosius, Vice President of the Kazan Society, has superintended the translation and printing of the four Gospels, in the Tschuwashian, Mordwinian, and Tscheremissian languages, and has transmitted copies of all these versions to all the clergy residing among the people of these languages, among whom, says the Report, more than one hundred in consequence of it, have been converted to Christianity. A letter from Mr. Benjamin Barker, dated Smyrna, Oct. 17, 1823, states that the Parent Society's Magazine at Smyrna, which is open to the public, furnishes the word of life to many a poor man, who never before knew of its existence; that four young men in the warehouses, employ their leisure hours in reading the Bible in Italian; that several shopkeepers are seen with the Society's Greek New Testament in their hands while waiting for customers; that the Proxy of the Armenian Bishop at Smyrna, preached on the necessity of reading the Holy Scriptures, and afterwards sold and distributed about 70 Bibles and Testaments; that the Proxy of the Armenian bishop sold 20 Testaments and Psalters to the school boys; that the Armenian bishops, at Cesarea, were extremely thankful for the Scriptures; that a Greek priest and schoolmaster at Dooria, came twenty-four miles to thank him for a few Greek Testaments which were sent for his school.

**Colonization Society.**—The last Report of the New York Auxiliary states that the plan of the town at Liberia, which is to be called Monrovia, is to build on one street on which each settler has a house and lot; that each settler has also a plantation in the country; and that this property, if he improves it industriously two years, becomes his and his heirs forever. The Report also contains the following extract of a letter from Rev. Colston M. Waring, a coloured preacher, who has returned to this country from Liberia, after visiting the colony. "Instead of finding Africa a sandy and barren waste, I found the whole country clothed with verdure and stocked with forest trees of large growth. I saw cattle, sheep, goats, hogs, poultry, and fruit, in abundance. In fine, I can truly say, I think Africa as healthy, as productive, and as beautiful a country as any in the world. I found the people in good health, & apparently happy."

**Want of Ministers in Missouri.**—A Baptist in Missouri, appeals to his brethren in Kentucky, in a late number of the Kentucky Monitor, in the following language:—"We feel the value of regular preaching, from the want of it; we are scattered over a large district of country, which is but partially supplied, and indeed some parts are entirely destitute. Churches already organized are without Ministers." The counties of Wayne, Madison, Perry, Cape Girardeau, Scott, and New Madrid, in Missouri, are particularly mentioned as destitute.

**Want of Bibles in Illinois and Missouri.**—The Rev. J. M. Peck, a Baptist clergyman in Illinois, writes to the Editor of the Columbian Star, in a letter dated Dec. 1823, that he has been employed for a month in carrying into effect a plan, which he had before matured, to promote a wider circulation of the Scriptures; and that from the examination already made he should suppose at least one fourth of the families in Illinois and Missouri are totally destitute of the Bible.

## AMHERST COLLEGE.

Boston, April 6, 1824.

Mr. Editor.—The following extract from a work of the highest literary character, must lead to sober reflection some who have heretofore opposed the College at Amherst. I could wish it might find a place in every paper of the Commonwealth.

From the North American Review.

It is enough, in our opinion, that "in every thing but in law, and in name, there is already a college at Amherst." Giving a charter is a mere form; it will neither make nor destroy; it will add facilities, but they are facilities granted for purposes acknowledged to be good. Besides, where so many exertions have been made by individuals, and where so much has already been accomplished without legislative countenance, it is no more than a just reward of enterprise to render such nominal aids, as other institutions enjoy, which have not done more, if as much, at the same stage of their existence, to deserve them.—Under such circumstances we apprehend no danger to the interests of learning from rivalry; if a body of spirited individuals will erect an institution, and strengthen it by respectable endowments, they ought to be encouraged. Let others do more, and they should have more encouragement; if they do less, they deserve less, and should receive less. No harm can result from a competition like this; it accords with the spirit of all our institutions, of our free government, of our national habits, and we should be sorry ever to see this spirit damped or perverted.

**Religious Periodical Publications.**—The Rev. Mr. Benedict, of Pawtucket, R. I. has ascertained that the number in the U. S. exceeds sixty, and he requests that all proprietors of such papers, who have not done it, would send him a copy of their respective publications, that he may notice them in the History of all Religions, which he is preparing for the press.

**House of Refuge.**—The Legislature of New-York, have passed the bill to incorporate the society in York-York City for the reformation of Juvenile delinquents.

## POLITICAL.

## FOREIGN.

**From Peru.**—Caracas papers to the 10th ult. contain the following advices. "We learn by letters from Bogota, of the 20th & 22nd Jan., that the revolt of Riva Agüero, had terminated; that when on the eve of being attacked by our army, he was delivered up to the Liberator and President by his own troops; and that he has since been sent to San Blas, in Mexico. More than four thousand soldiers have been added to the army of the Republic by this event, independent of 2500 who had arrived at Callao from Chili. Bolivar is thus enabled to turn his undivided attention to the campaign."

In the city of Caracas, according to Curacao papers of the 28th of Feb. owing to the want of an active police, and to the sanguinary principles which had been imbibed by the populace, numerous murders were daily committed. Not less than 19 persons had been assassinated during a few weeks. At the last dates from England the subject of the Union of the Canadas was to be brought before Parliament in a few days.

**Effects of War.**—Since the commencement of the 11th century, England and France have been at war 266 years, and the total loss of men is estimated at twenty-six millions!

The serious quarrel between Gov. Lumley and the inhabitants of Bermuda, continues to be violent. Jamaica papers received at Baltimore make mention of a number of vessels fitting out for the slave trade, in some of the ports of Cuba.

**Demerara.**—Demerara papers to the 20th of February are almost filled with the trial of the Missionary Smith. While an answer was awaited to the proceedings, which had been sent to England, the prisoner died in the colonial jail.—His conviction by the Court Martial is said to have been founded on the false testimony of some slaves who were arrested in the insurrection.

**Late from Key West.**—The sloop Ocean, capt. Johnson, has arrived at Norfolk in 16 days from Key West, bringing intelligence from that station to the 10th ult. The Ocean has brought home forty-six sick and convalescent seamen and marines, belonging to the squadron, in charge of midshipman Peyton Henley, and attended by surgeon's mate Van Brunt. These were the only men unfit for duty at the time the Ocean sailed.

A letter from St. Bartholomews, dated the 6th of March, announces the arrival at that place, of Commodore Porter's squadron; all in good health.

The attention of the government of Mexico has been recently directed to the opening of a communication between the gulf of Mexico and the Pacific ocean across the isthmus of Tehuantepec. The agent of the Mexican government at Washington has been authorized to assure the citizens of the United States that any person who will furnish funds for the purpose of opening a canal between the two seas, at this spot, shall receive lands on the isthmus, and that the government is ready to grant exclusive privileges for a certain number of years, to those who may introduce steam boats into the bay of Guasculco, which washes the East side of the isthmus. [N. Y. Observer.]

**New Steam Engine.**—It is with pleasure we learn, that letters have been received in this city from London, communicating the test of Perkins' improvements on steam power. Public confidence in Mr. Perkins' project did for a time decline; but an experiment with a fifteen horse power engine, applied in propelling a boat, has proved the practicability as well as importance of this invention. Large contracts have been made already for the use of the patent on this side of the Atlantic. [Hartford paper.]

## DOMESTIC.

**Minister from Brazil.**—In the brig Morris, Vincente, which arrived at Baltimore on Sunday, last week, came passenger M. J. Sylvestre Rebello, Minister to the United States from the government of Brazil.

**Indians.**—General Atkinson is making preparatory arrangements at St. Louis, for a military expedition, which is to ascend the Missouri next summer, against the Indians.

**Erie and Champlain Canal.**—A bill has passed the Legislature of New-York, to provide for the completion of the Erie and Champlain canal. It allows \$1,500,000 to be borrowed by the Commissioners of the Canal Fund.

**Early Vice and its Consequences.**—Three coloured boys who were in prison at Morristown, N. J. for setting fire to several barns, were tried last week, found guilty, and sentenced to twenty years' imprisonment in the state prison.

**Effects of Intemperance.**—Within the last year the Boards of Health of the following cities have announced the number of deaths from DRUNKENNESS, as follows:—New York 43, Philadelphia 34, Baltimore 25, Charleston 14—Total 116.

**VOTES FOR GOVERNOR IN MASSACHUSETTS.**

1824	1823
LATHROP. EUSTIS. OTIS. EUSTIS.	
In 179 towns, 24421	23042 23314 24524
	Nett gain for EUSTIS, 411.

In Suffolk Co. Hon. Messrs. Hubbard, Winthrop, Lyman, Gray, and Lincoln, are elected Senators, and there is one vacancy. Messrs. Odiorne and Phillips are candidates.

## CONGRESS OF THE U. S.

**IN SENATE.**—Monday, March 29.—The Senate, in committee, took up the bill to enable the President to carry into effect the Treaty of Ghent, to prevent foreigners from trading with the Indians within the limits of the U. S. and to secure the fur trade to the citizens of the same.

**Tuesday, March 30.**—The Appropriation Bill for 1824, as amended by the House, was again considered.

A bill from the Judicial Committee providing for the settlement of certain pecuniary claims against the U. States, by the establishment of a tribunal for their adjustment, instead of their occupying the attention of Congress, was discussed in Committee.

**Wednesday, March 31.**—A statement of the expenditures for the several U. S. Armories, during the past year, was received and read.

**Navy Pensions.**—The amendments of the House to this bill, restricting the payment of pensions to the widows to the continuance of their widowhood, as at present practised, and to orphans to the age of 16 years, were, on motion of Mr. Lloyd, of Mass. concurred in.

The bill to enable the President to carry into effect the Treaty of Ghent, as regards the intercourse with the Indian tribes, and the preservation of the fur trade, was discussed.

**Thursday, April 1.**—The bill "providing for the settlement of certain pecuniary claims against the United States," was discussed. Mr. Taylor, of Virginia, explained the object of the bill, which is to provide that claimants against the U. States shall have a right to bring their claims, not exceeding \$3000 in amount, before the District or Circuit Courts of the U. S. for a decision, under

proper restrictions and limitations. On motion of Mr. Holmes, of Maine, the operation of the bill was limited to three years. The bill then passed to be engrossed for a third reading.

**IN THE HOUSE.**—Monday, March 29.—The amendments of the Senate, to the Civil List Appropriation Bill for 1824, were considered. The House non-concurred with the Senate, in an amendment for appropriating \$2000 for improving the grounds near the President's House. The bill was then returned to the Senate.

**Tuesday, March 30.**—The bill from the Senate for extending the term of pensions, to Privateer Pensioners, was amended, & returned to the Senate.

**Wednesday, March 31.**—A bill to appropriate money to assist the States of Kentucky and Ohio, to open a Canal, was read twice, and committed. Mr. Allen of Mass. gave notice that he should call up his motion for a recess on Monday next; and Mr. Randolph, that he should on Saturday, call up his motion for lessening the per diem allowance of the Members of the House.

**Thursday, April 1.**—The bill, from the Senate, for the relief of Amasa Stetson, was reported, with an amendment, and was referred, as usual.

On each of the days, Tuesday, Wednesday and Thursday, the House went into Committee of the whole on the Tariff. Mr. Clay spoke seven hours. Mr. Webster and Mr. Barbour at great length. The National Intelligencer says, "Perhaps an able debate never took place in Congress."

## DEATHS.

In Boston, Rebecca, daughter of Mr. Amos Lincoln, jr. aged 10 mo.; Mrs. Anna Bulley, widow of the late Samuel Bulley, Esq. of Teignmouth, England, and only daughter of Dr. Nathan Parker, of this city, 40; Emily B. youngest daughter of Ebenezer Andrews, 2; Edward, son of Mr. E. Flood, 5; Francis Matignon Cheverus, son of Mr. Wm. J. McDonnell, 15 mo.; Mrs. Elizabeth Coolidge, widow of the late Mr. Daniel C. 75; Mr. John Broad, 49; Mr. John Stover, 69, a native of York, Me.

In West-Cambridge, Mr. Thomas P. Smith, son of Mr. Solomon S. 30.—In Cambridge, Mr. Samuel Manning, 95.—In Charlestown, Mrs. Mary Harris, widow of the late Thomas H. Esq.—In the U. S. Marine Hospital, Charlestown, Mr. Lemuel Fish, of Boston, 25.—In Malden, Mrs. Thankful Waterman, of Weymouth, 83.—In Byfield, Mrs. Mary Danforth, 87.—In Newburyport, Capt. Charles Cook, 40.—In Hingham, James, son of James W. Sivret, 3 y.—and 10 mo. In Scituate, Mrs. Hannah Jacobs, wife of Mr. Joshua J.—In Framingham, Mrs. Susan, wife of Mr. Levi Eaton, 40.—In Woodbury, 13th inst. Col. Aneur Bradlee, of Watertown, 71.

In Hartland, Vt. Mrs. Martha Brandon Sumner, consort of David H. Sumner, Esq. 46.—In Amherst N. H. Frederick French, Esq. 57.—In Ipswich N. H. Gen. Michael McCleary, 71.—In Kennebunk Me. Mr. Eliphalet Walker, 76.—In Baltimore, Mr. Mr. Nathaniel Faxon, formerly of this city.—In New-Orleans, Mr. Benjamin Robinson, of Boston, 43.—In St. Johns, Porto Rico, Feb. 28th, to which place he had repaired for the recovery of his health, Mr. Cephas Parker, merchant of Boston, 32. Lost in the ship Perseverance, of Portsmouth, on the Bahama Bank, in January last, Mr. Josiah Oliver son of the late Mr. Daniel O. of this city.—At sea, knocked overboard from schr. Diomedea, hence for Matanzas, and drowned Mr. George Alexander, of Winchester, N. H.—Drowned in Berwick river, John Emery, of Berwick, 19.—In Keene, N. H. Mrs. Rebecca Kingsbury, 63, relict of the late Mr. Nathaniel K.

## THE INSTRUCTOR.

**FOR sale,** by LINCOLN & EDWARDS, No. 55 Cornhill, the Instructor, a Spelling Book for the Common Schools in America. By Hall J. Kelly, A. M. Price 1 dollar, per dozen. This popular little Spelling Book has in a short period passed through five large editions; and the continued patronage of the public is requested. March 10.

## SELF KNOWLEDGE.

*A Science to be studied.*—3d Edition, with Notes. JUST published, and for sale by JAMES LONG, No. 2, Cornhill, *A Treatise on Self Knowledge*; showing the Nature and Benefit of that Important Science, and the way to attain it; intermixed with various Reflections and observations on Human Nature. By JOHN MASON, A. M. To which are now added, Questions, adapted to the Work, for the use of Schools and Academies. This standard little volume, comprehensive and judicious in its plan and arrangement, approving itself to the judgment of the most mature age and understanding, and happily adapted to the best improvement of young persons, being now published in a cheap form, it is hoped that pious instructors of youth will avail themselves of the opportunity now presented of introducing it into the Schools and Academies over which they preside. The Questions in this edition are well adapted to facilitate the study of the valuable science of Self Knowledge, and calculated to impress on the young mind those interesting sentiments with which the Treatise is so richly stored. April 10.

## HAMPTON ACADEMY.

**THE** Spring term will commence on Thursday, May 6, and continue fourteen weeks. Mr. Paine W. Chase, an experienced Instructor is the Principal, and will be assisted by Mr. Cummings, the former Preceptor, and a Preceptor. The studies attended to are Morse's Modern and Ancient Geography, with projection of maps and use of Globes; plain and ornamental Chirography; English Grammar; Rhetoric, Logic, Analysis, and Watts on the Mind; in Mathematics, Colburn's first Lessons, Walsh, Flint's Trigonometry and Surveying, Bowditch's Navigator, Bennett's Book-keeping, Euclid, Euber's Algebra, and Ferguson's Astronomy; Conversations on Natural Philosophy; do. Chemistry; Botany; Tytler's History; Latin, Greek, and French languages; Moral and Religious recitations in McDowell's questions, Porteus' Evidences, and Mason on Self Knowledge. Young Ladies will receive instruction from Mr. Chase and Mr. Cummings as well as from the Preceptor. As it is the design of the Trustees to render the school competent for a finished English Education as well as to prepare youth for College, those scholars, who have made sufficient progress in their studies will be advanced to the higher branches of Natural and Moral Philosophy, Political Economy and Metaphysics. Scholars who cannot conveniently bring books with them can procure them at the Seminary. Particular attention will be given to the morals and manners of the students.

Tuition, \$13, 10 per year. Board from \$1.25 to \$1.75 per week. The local situation of the Seminary is highly favorable to health, having the prospect and air both of Sea and Country. Stages daily pass and return from Boston to Portsmouth and Portland.

While the Trustees would invite the patronage of the Public, they pledge themselves that nothing shall be wanting on their part to render the school pleasant and profitable to those who attend.

By order of the Trustees,  
MOODY STOCKMAN, Secretary.

Hampton, April 2, 1824.

**SCHOOL FOR YOUNG LADIES.**

A SCHOOL for Young Ladies will be opened in EASTON, on the first Monday in May, under the superintendence of Rev. LUTHER SHELTON, assisted by a female Instructor. Board in good families may be obtained at the low price of \$1.00 per week. Tuition \$2.00 per quarter. April 10.

**TO LET IN PARK-STREET CHURCH.**

A Good Pew well situated, furnished with cushions and carpet. Enquire at this Office. April 10.



## POETRY.

JERUSALEM.—FROM A DRAWING.

By Sir Aubrey de Vere Hunt.

And sit'st thou there, O lost Jerusalem!  
Bow'd down, yet something still of royal state  
Ennobling thee in ruin? These the weight  
Of age regards not: thou art as the gem  
Undim'd by time—yet as the diadem [great,  
And throned, that made thee like the common  
All perished, and thy people desolate;  
Thy holiness a scoff, thy power a dream!  
The arm of the Omnipotent is on  
Thy guiltiness; a living death art thou,  
An all-enduring miracle: for God  
Hath set, in record of his slaughter'd Son,  
His ineffable seal upon thy brow,  
And cursed the land a dying Saviour trod.

JUDÆA CAPTA.—CHORALE.

By a Lady in England.

O Zion, sacred city,  
Abode of God the blest!  
It moves my heart to pity,  
To see thee spoil'd and waste!  
Thy holy temple level'd,  
Thy stones laid low in dust;  
And impious gentiles scoffing,  
Where once taught God the Just.  
O holy land! once glorious,  
Now silent, waste, forlorn!  
Where tower'd thy palms victorious,  
Thy daughters sit and mourn.  
O Israel! exil'd captive,  
Dispers'd on foreign strand,  
Forsaken, fall'n, neglected,  
O think on Zion's land!  
O think on that Messiah,  
Who once thy cities trod;  
In him, slain, scoff'd, rejected,  
Behold! He whom ye pierce  
Stands waiting to forgive;  
Return repentant Zion,  
Kiss ye the Son and live!

## MISCELLANY.

CHARACTER OF LIEUT. R. DASHIELL.

Lieut. R. Dashiell, of the U. S. Navy, died at Sierra Leone on the 23d June last. The following sketch of his character, is given by the Agent of the Colonization Society at Monrovia, on the West Coast of Africa, in a letter to his mother, inserted in the Washington Theological Repository, for March.

"Since leaving America, he is the only white man I had known, who supported a Christian profession with that unbending conscientiousness, which effectually and visibly distanced the world, and, on all occasions, loudly reprov'd its vanities. No one doubted where Mr. Dashiell's heart was, or who was its paramount Lord and Master. None on board either the Cyane, or his own vessel, doubted that the gospel of the New Testament could more powerfully affect and enchain the soul, control the life, expand the hopes, and engross the thoughts, than any other influence which philosophy could account for on any natural principles. I do not say that this convincing example made them all in love with religion. Far from it.—To my certain knowledge, he was often called upon to exercise all that patience which the grace of God alone could inspire, under mortifications brought upon him by the faithful copy he exhibited of his Saviour's example. But it is affecting to think, that many who caused him some slight inconveniences in this respect, have already gone with him to the bar of God. Others, I doubt not, will carry to their dying bed, perhaps to be revived at that hour in bitter regrets, the recollection of his holy life.

"During the few weeks that we were together, his whole study, conversation, and anxiety, was one determined and laborious effort to mortify sin, and press into the kingdom of God. Most of his time when alone resting on his couch, sitting or walking abroad, was spent in silent prayer. It often seemed that he regretted the interruptions necessary for refreshment and business—although I never knew the duties of a responsible station more conscientiously fulfilled than his were, on this coast. He took a most evident delight in the celebration of family worship, both on board his vessel and at the government house—and in leading our devotions, as he very often did, I have known him several times so absorbed in the duty, and so impressed with the Divine presence, as evidently to forget for the moment that he had any other listeners.—Even when not wholly himself, he could ill endure that prayers should not be frequently offered at his bedside. He showed great submission to the pleasure of God; resolved every blessing to his mercy; & traced every affliction to his hand.

"He did not seem so anxious about the event of his illness, as that God would sanctify it to his rapid growth in grace.—Every day his anxiety on this point increased; every day he had some new complaint to offer, of the hardness, deceitfulness, and unsubdued corruptions of his heart. At the Sisters, on the 6th of May, his anxiety to be delivered from the power of 'indwelling sin,' was so great that he would not rest till he had formed with me a sort of covenant—the chief condition of which was, that we should mutually spend a part of every day, either together or apart, in supplicating for each other an 'increase of grace.' The Scriptures of the New Testament relating to this subject, were, of all others, the most precious in his mouth, and the most deeply impressed on his heart. He seems to have seized with a strong faith on the inspired promises of 'Sanctification' by the blood and Spirit of Christ; to have believed it the only prize worth running for; and to have made it as distinctly the object of his pursuit, as ever the miser did his wealth, or the ambitious man his honors. He seemed to regard the holy prize as attainable, and I believe was stimulated by the consciousness of being daily brought, by the help of God, nearer to it.

"He would often humbly recount to me the manner in which he had been taken, and the means by which he had gained spiritual advantages over the world,

over temptations, and over himself.—'None,' he more than once said, 'had proved more profitable than the frequent renewal of his covenant with God.' He told me, 'that for a length of time he had seriously thus bound himself in fresh obligations to his Saviour, twice every week; and had seldom repeated the duty without obtaining a new supply of strength from on high.' The consequence was, he could more easily stand trials and seductions which once were too strong for him; and serve God amidst the commotions of life, and the avocations of official duty, without so often getting entangled in the world, and falling into darkness. He strongly recommended the practice, to all who were sincerely desirous to live above the world, & willing to sell it all for Christ.

"His anxiety once more to commune at the Lord's table was very great; and not long before his final departure for Sierra Leone, he united with our humble congregation in this holy sacrament.

"He often spoke, even during his sickness, and in very affectionate terms, of his friends—particularly of his mother, and sister Margaret. He told me one day that he had a new sin to accuse himself of—a violation of the fifth commandment, in not having written his dear mother oftener. I told him that I knew she had shared largely in his thoughts and prayers, and I saw no sin in not having written letters which he could not send. He said he must be more punctual in future.

"Of the circumstances of his last illness at Sierra Leone, I can afford you no particular account. Even his officers could have little or no intercourse with him during that solemn period. But it would wrong the promises of God, to doubt but his 'grace was sufficient for him,' in that season of extremity.

"From what I have said, you will perceive, dear madam, that it was by no means in vain that your son was permitted to spend the last weeks of his mortal pilgrimage on our cheerless shores. Such an example as he gave us, his fervent effectual prayers, his faith and, above all, his deadness to the world, although obliged often to contemplate it in, perhaps, its most fascinating forms—all have left an impression which, trust me, will not soon be effaced. We cannot trace the designs of infinite goodness and wisdom; but God evidently brought Mr. Dashiell here, to ripen and mature for a holier state. It was his holy pleasure to perfect the work of grace which his Spirit had begun in him; and, for whatever reason, saw no place so fit for the purpose as Africa. Here, separated from Christian associates, in a great measure, he made him stand without their support. Denied the sacred ordinances of the Christian congregation, he here acquired daily accessions of spiritual grace directly from the fountain head. He has made full proof of the sincerity of his profession—gone, I have the best assurance which can well be had of another, to live and rejoice forever in the glorious presence of the Redeemer.

"To add more is unnecessary; and such is my respect for yourself and the other friends of Mr. Dashiell; and such my conviction of the excellency of his Christian character, that I could not say less. I write, with other words indicted by the bereaving strokes of Providence, yet bleeding in my heart. Africa has, indeed, proved to many Americans, a fiery furnace, which either consumes, refines, or sends them out, hardened sevenfold.—Some renounce their Christian profession—others are ripened for heaven, here; and that in less time often than can be believed."

## SUCH IS WAR!

From the Personal Narrative of a Private Soldier, who served in the Forty Second Regiment of Highlanders, during the invasion of Spain by the French under Bonaparte, in 1808—9.

## THE RETREAT TO CORUNNA.

"From the time I entered Spain, I could not say I had ever been unfit for any duty I was called to go on. We had very bad weather after leaving this place, and the roads were very deep. My last pair of shoes were then on my feet, and the badness of the roads made me feel very much on account of my shoes, not knowing how they were to be replaced; and I was sure a prisoner I would be, if ever I came to pad the hoof. The very prospect of want is worse than actual privation. I had around me hundreds in my condition: I had seen hundreds fall victims to what I dreaded. I shudder as I reflect on the groans of the dying, and the curses of the living, who walked on in despair.

"But we continued our retreat very rapidly. On New Year's day morning our provisions were all eaten up. Never shall I forget that New Year's morning—it was of a Sunday too. Men, who on that day had been wont to bless God, imprecated their Maker. Nor did the authors of their calamities lack the widow's curse. Our provisions were done, and how to get more we knew not. My messmates that remained were famishing, and I proposed another foraging party. Great as the risk was, there was no alternative between it and death by starvation. 'I will go for one,' said I; 'will any one go with me?' 'I will,' said one man; 'and I,' said another. We soon got ourselves ready with our bayonets fixed on sticks; we were not an hour out when we fell in with ten pounds of bread, and a pig's skin full of good wine. In this part of the country, the wine is all kept in pig's skins. We came home to our comrades, and we did not wait for the first day of the year 1809; but those that won't fight for their victuals, won't fight for their king.

"Next day we entered the mountainous district that lay between us and Corunna. By this time the army was in a wretched condition, from the want of provisions, shoes, and blankets; and in subordination began visibly to show its capricious front in more brigades than ours. When we got upon the mountainous roads, we found them covered with deep snow, and our march that day was very long & fatiguing. When we halted, neither barracks nor convents offered us an asylum; the earth was our bed, the sky our covering, and the loud winds sang us to sleep. However, we had a pound of beef a man served out to us that night; but we had neither wood nor water to cook it. There were a few old houses by the way side—their ancient inmates had fled; in half an hour these houses were in ruins. The next thing was water—it was at a great distance; so we took the snow, and melted as much as we could. We sat on our canteens and leavings by the fires all night, for we could not lie down on the fields of snow.

"Next morning we marched before day. I had, during the night, procured a pair of old shoes from a comrade, and they kept my feet off the stones for a few days, but they were very sore and painful, being all lacerated the preceding day. It was my turn for duty that morning—I had been warned for the Provost's guard: we were to march in the rear of the whole army. It was far in the day before the march commenced. I had now a full view of the miseries of this army. It was the most shocking sight, to see the road that day after the army had passed. Dead horses, mules, and asses, and waggons, and baggage of all descriptions, lay at every step; and men and women and children, that were not able to keep up with the army, implored our aid, or, in the bitterness of their soul, cursed their hard fate, or lay dying beside the dead, and, in their last moments, seldom breathed a prayer of (for?) forgiveness. So much did their misfortunes annihilate all the feelings of their nobler nature!

"We stopped on this ground, on which we offered the French battle, all day. About eight o'clock at night we received orders to put on large fires to make the enemy believe we were still encamped. At nine we commenced our retreat again, and marched all night and next day till two o'clock; we then halted at a small village, wherein were some stores of rum and blankets. We had had a great deal of rain and sleet that day; but we trudged on in spite of the pitiless plash of the pelting storm. That night our quarters were in the fields; and nothing could be more disagreeable; I was as wet as a drowned rat; every stitch upon me was soaked; and in this poor state I had the mire for my bed. We were served out with an allowance of spirits; a quart among six men; I do believe it saved many a life. Every one got a blanket who chose to carry it; this was an hospital store; the blankets were clean when we got them. There were no provisions of any kind in this store. I took one of the blankets, determined, if I could not get into an hospital, to have something to serve me instead. We tarried here till about nine o'clock at night, and then took the road again.

"I may say this was a constant march; and on this day I was again reduced to my bare feet; not a shoe could I get. The pieces of blanket I tied round my soles soon became shreds; miserable sinner! I was now quite careless about my fate; I heeded not man; I cared not if I fell into the hands of the French; I was harassed out of my very life. Still I continued on the line of march with the regiment for four hours. Sleep at length overcame me, and I would be marching and sleeping, literally walking sleep, till I would come bump against the man in front of me. I often thought that if I could get a convenient place, I would lie down and take a nap, let the consequences be what they might. By this time there were not 300 men with the regiment out of the 1000 who entered Spain; many had fallen a sacrifice to the hardships of fatigue, hunger, and disease, on the line of march, and many more had been taken or massacred by the French, who pursued us.

"As we plodded on, some haystacks presented themselves to our view, and I resolved to repose a little. I was not many minutes down, when I felt so cold and stiff that I could not sleep. I got up again, but my feet were very sore, as if I were walking on a card for wool. I made up to the regiment in the course of an hour; it was like getting to my father's door, to join my comrades once more.

"We continued our march till eleven o'clock next day, when we reached Britzanes. All that came in of our regiment to this town were 159 men. We had not an officer to carry the colours; all fell behind: but while a man was left, the 42d's colours would be where they were safe. This shows what the retreat to Corunna was. I have no language to express what hardships I endured; and if I were to tell you all the men said of this retreat, you would think I had fabricated libels on the memory of Sir John Moore, the minister at home—

"I was for duty as soon as I reached Britzanes, though I was 30 men before my turn, on account of the men who were behind. I had a pair of shoes served out to me before I mounted guard. I had been a poor miserable being before, trailing my musket after me, and drawing one leg after the other for many a long league; and I felt in shoes, as no monarch ever felt on a throne. The very feel of these necessary articles on my poor scorched feet was heaven upon earth. I can even now feel all my flesh creep on my bones, as I reflect on the joy and ecstasy of my soul when I put on the shoes I now allude to. No soul but of him who shared the miseries of that march, amidst similar privations, can have any fellowship with mine in the reminiscence of its horrors."

## For the Boston Recorder.

## THE SABBATH.

There is nothing, perhaps, in the practice of Christians of the present day, in which we have so far degenerated from the pious strictness of our forefathers, as in the laxness of our conduct on the Sabbath. Those Christians who first settled New England, and their successors for many years after, held it as one of the most important evidences of piety, that the Sabbath should be kept according to the strict letter of the divine command, as explained by our Saviour; who always admitted the claims of mercy, to such allowance as immediate necessity required. I mention the claims of mercy, because I believe all the circumstances in which our Saviour's views and example are made known to us, in relation to the subject, are of that character—and because, in this day of declension, a disposition is so prevalent to make out a plea of necessity in almost any case, without regarding the important distinction which our Saviour evidently kept in view.

"My attention was drawn particularly to this subject, by a notice which I saw in the Recorder a few months since, that an Ecclesiastical Convention in New Hampshire, had taken up the subject of the profanation of the Sabbath, with a considerable degree of interest, and had proposed that the public discourses of one Sabbath, should be particularly devoted to the object of rousing the attention of the churches to this alarming evil. All this is well, and should be hailed as a token for good. And it is with deference, and I hope with a spirit of tender affection, that I would suggest what I think would have afforded increased satisfaction and delight to many of the friends of Christ—if that respectable body of clergymen had prefixed to their other resolutions one containing a solemn pledge, that they would use all their influence, both by precept and example, to break up the practice of travelling on the Sabbath. I know there are many respectable ministers who think it justifiable to travel on the Sabbath, in their exchanges with each other, and some extend it even to twenty or thirty miles. It is not my intention at present, to discuss at large the question of ministers' rights in this respect, either in view of the civil or divine law—nor to inquire how many miles make a Sabbath day's journey; but I do think (as suggested by a writer in the Recorder some time since) that the evil consequences attending this practice are too important to pass unnoticed. Many Christians are greatly grieved to see their ministers, whom they respect and esteem, transgressing what they deem obvious rules of duty. It surely has the appearance of use, if it is in violation of their own conduct.—This I know to be the case in many instances; and how, I ask, is the suggestion to be repelled? I live, Sir, on a public road, leading to a town where there are several clergymen, who are in the practice of travelling on the Sabbath. They pass my house in the same manner, and sometimes in company with others, whom I have reason to believe are travelling for business or pleasure.—When I reprove these persons for their immoral

conduct, and they refer me to the example of ministers, what shall I say to them? They, as well as ministers, will plead the claim of their families—or that they have a right to ride a Sabbath day's journey. And with such pleas many, and even some professors of religion will travel 30 or 40 miles on a Sabbath morning. With regard to ministers being with their families on Saturday and Sabbath evenings, I see not why clergymen, who exchange pulpits, may not be equally as useful to each other's families as to the congregations—or why they may not be as useful occasionally, in the religious circles of other societies as in their own. But aside from all excuses, the effect of this example is a sufficient reason against it. It is constantly in the mouths of irreligious people, and therefore ought to be abandoned. Nor can ministers expect their sermons to have the desired effect, until they can be willing to deny themselves this little convenience (if it is one).

"I would not have it understood, that I suppose all the ministers of Christ are in the habit of travelling on the Sabbath. There indeed are honourable exceptions. Nor would I condemn all who are in the practice as ungodly ministers. Many of them are in other respects, 'examples to the flock,' useful guides to their people, and blessings to the church. But I do believe, that they have very wrong views on this subject, or are unhappily inattentive to its consequences. If they would but consult with the most pious and exemplary members of their churches, they would find that a very large proportion of them are much grieved with the practice—and that it has a tendency in a great measure to counteract the effect of their faithful and persevering exertions to build up the cause of Christ.

A LAYMAN.

## AMERICAN TRACT SOCIETY.

Donations received in March, 1824.

Auxil. Tract Soc.,	Hamstead, N. H.	\$6 00
Do.	Newport, R. Island,	12 00
Do.	Prospect, Maine,	8 66
Do.	Windham, Vt.	8 66
Do.	Burton, N. H.	6 33
Do.	Braintree, Mass.	3 16
Do.	Palmer, Mass.	3 67
Do.	Marblehead, Mass.	6 34
Do.	Middleton, Mass.	3 33
Do.	Dartmouth, Mass.	4 00
Do.	Waitfield, Vt.	2 25
Do.	Lempster, N. H.	4 12
Do.	Rockingham, Vt.	2 84
Do.	Corinth, Vt.	6 74
Do.	South Boston,	1 00
Do.	Danbury, Conn.	3 33
Do.	Middleton, Mass.	1 67
Do.	Royalton, Vt.	1 41
Do.	Gorham, Maine,	3 33
Do.	Limerick, Maine,	1 75
Do.	Hartford, Vt.	4 67
Do.	Greenbush, N. Y.	7 00
Do.	Chester, E. Far. N. H.	
Do.	W. B. Paine, Agent,	2 91

A friend,  
Towards printing a Tract on Intemperance,  
by a writer on that subject,  
Frederic Adolph Strale, Andover, Mass.  
Rev. John Andrews, Pittsburg, Pa. The  
Pittsburg Recorder for 1824,  
Harvey White, Washington, Mass.  
Found in a parcel from London,  
10

Life Members.  
Charles D. Mallory, Columbia, S. C. \$20 00  
Rev. Abel Richmond, Halifax, Mass. 20 00  
Rev. Platt Buffel, Stanwich Society in  
Greenwich, Conn. 24 00  
Rev. Moses Warren, Wilbraham, Mass. by  
young people in his Society, 20 00  
Rev. Abraham Bodwell, by Ladies in San-  
bornton, N. H. 20 00  
Rev. Gaisus Conant, by Ladies in Paxton, Ms. 20 00  
Rev. Joel Mann, by Ladies in Bristol, R. I. 20 00  
Rev. Ebenezer Raymond, by Ladies in Victor-  
tario, Ontario County, N. Y. 20 00  
Rev. Samuel Walker, by Ladies in Danvers, Ms. 20 00  
Amos Blanchard, Treas.  
Andover, Mass. April 1, 1824. \$290 61

"\* The donation received from Sharon some time since should have been mentioned in the following manner, viz.  
Rev. Joseph B. Felt, by Ladies of his parish, Sharon, Mass. \$20 00  
New Tracts just Published.  
No. 111. THE CHRIST OF GOD—Shewing what it is truly to receive Christ; in opposition to trusting—in our amiable character—in the outward forms of religion—in a future repentance—in faith without obedience—and in opposition to degrading his person and robbing him of his essential glory. pp. 12.  
No. 168. TO A PERSON ENGAGED IN A LAW-SUIT. By a Counsellor at Law. pp. 4.

Mr. WILLIS, I was pleased to see in your paper of the 13th Dec. last, a statement under the head 'Good devised' of a plan to publish a Tract calculated to guard youth and children against those causes which lead on by sure though slow degrees to intemperance in the use of ardent spirits in manhood. My own opinion is that all future endeavours to 'suppress' intemperance will prove like the past, in vain. I therefore much approve of the plan in question which aims at the 'prevention' of intemperance, by training up children in the way they should go, and in that case we are divinely assured they will not depart from it. I send you one dollar in aid of the design, and hope soon to find announced in the columns of your useful paper that the sum proposed is forwarded to you, and also to enjoy the pleasure of perusing a Tract which so unexpected a cause has brought into existence.

## AMERICAN EDUCATION SOCIETY.

Donations received in March, 1824.

Benj. Reynolds, Putney, Vt.	\$5 00
Annals of Jewellery by Rev. R. S. Storrs	75
Joshiah Salisbury, Esq. Boston,	20 00
Charity Box, Peacham, Vt.	3 00
Female Ed. So. 2d par. West Newbury	12 85
Monthly Concert, Warwick, Mass.	5 00
Female Charitable Soc. Sturbridge, Mass.	
Cloth, Stockings & Bedquilt, value \$13 50	
In a letter signed A.	40 00
Friend, by Rev. W. Fay	2 00
Appropriation So. Marlboro, N. H.	12 11
Hamden Aux. Ed. Soc.	28 00

The following by Mr. N. Willis.—Son of Old Hampshire, Mendon Co. N. Y. \$5—Juno—Lover of Truth, Newport, R. I. 50 cts.—Rev. J. Brown, Cazenovia, N. Y. 50 cts. 10 00  
Concert of prayer, Walpole, N. H. 11 00  
By Rev. Mr. Chapin. 3 48

Life Subscriptions.  
Rev. Alvan Hyde, Lee, Ms. avails of Miss. Fields, superintended by E. C. Bradley, 26 00  
Avails of S. Bradley's, quarterly, 4 00  
Do. superintended by E. Freeman 10 00  
A. P. CLEVELAND, Treasurer, No. 10, Merchant's Row, Boston. \$193, 17

Mr. WILLIS, Sir.—Enclosed is five dollars, which I desire you to hand over to the Treasurer of the American Education Society. It is the result of a system, which I commenced last Oct. Being a mechanic, and depending on my labour for the support of myself and family, my income of course must be small. Taking a hint from a number of the Recorder, I appropriated the avails of the first working day in each month for charitable purposes. I wish this donation to be appropriated to the benefit of beneficiaries at the Collegiate Institution at Amherst, for two reasons, viz: first, local attachment—being a native of the Old County of Hampshire—second, the proceedings of the Legislature relative to that Institution. In the acknowledgement by the Treasurer, he is requested to withhold the name, and insert in lieu thereof, A Son of 'OLD HAMPSHIRE.' Mendon, (N. Y.) March 13, 1824.

## LITERARY.

Important Discovery.—The learned President, Sir Humphrey Davy, Bart. in a paper on the cause of the corrosion and decay of copper used for covering the bottoms of ships, read before the Royal Society, has pointed out a simple, effectual, and economical method of remedying this evil. He finds that a very small surface of tin, or other malleable metal any where in contact with a large surface of copper, renders it so negatively electrical, that sea water has no action upon it; and a little mass of tin brought even in communication by a wire, with a large plate of copper entirely preserves it. By the desire of the Lords of the Admiralty he is now bringing this discovery to the actual practice on ships of war.

Literary Discovery.—A Latin manuscript, undoubtedly by Milton, long supposed to be irretrievably lost, has just been discovered at the State Paper Office. The subject is religious, and the arguments are all drawn from the Scriptures.—There are many Hebrew quotations, and the work contains 735 pages, many of them closely written. It was found in an envelope, addressed to Cyriac Skinner, merchant. The situation which Milton held of Latin Secretary to Cromwell, will account for such a discovery being made in the State Paper office. Mr. Todd and other savans (among them our informant) have seen it. (London press.)

Messrs. Carey & Lea, of Philadelphia, have in the press a very interesting book entitled, 'Notes on Mexico, made in the Autumn of 1822, by a citizen of the United States.' The Author is a distinguished American.

Batavian Anthology.—Mr. Bowring & Mr. Van Dyke have published in London a little work under title of Batavian Anthology; or Specimens of the Dutch Poets; with remarks on the Poetical Literature and Language of the Netherlands, to the end of the 17th Century.

Mr. Hyacinth, director of the Russian Mission to Pekin for thirteen years, has returned to St. Petersburg from China, bringing with him a history of that country.

Proposals have been issued to publish Count Minutoli's Travels in Upper Egypt, his visit to the great Pyramid of Sakkarah, and the Temple of Jupiter Ammon.

The great Orientalist Von Hammer, has published another volume of Travels, in which are embraced accounts of Constantinople, Brusa, Olympos, Nicaea, Nicomedia, &c.—Com. Adv.

Patronage of the Arts.—Chantry, the English sculptor, is to receive for two of his works, now in hand, from 7000 to 9000 guineas. One of them is a single figure, Satan calling up his legions, for which the Earl of Egremont has agreed to pay not less than three and not more than five thousand guineas.

## AMERICAN EDUCATION SOCIETY.

A Quarterly Meeting of the Directors of the American Education Society, will be held at the Hall of the Massachusetts Bank, on Wednesday, April 14, at 10 o'clock, A. M.  
On the day previous, at 3 o'clock P. M. a Committee appointed by the Board, will attend at the same place to examine the claims of such as may apply for the assistance of the Society.  
March 27. ASA EATON, Clerk.

## SUPERIOR GLORY OF GOSPEL WORSHIP.

A SERMON, preached at the Dedication of the Baptist Meeting House in Wintrop, Me. By Rev. Stephen Chapin, D. D. Professor of Theology in Waterville College. Just received and for sale by Lincoln & Edmunds. April 3.

## BRADFORD ACADEMY.

THE first Summer term at this Institution will commence on Wednesday, May 5th. The Female Apartment will then be opened for the reception of young Ladies, under the care of the same Preceptor and Preceptress, as in former seasons. The first term will continue thirteen weeks.  
BENJAMIN GREENLEAF, Preceptor.  
Bradford Academy, March 23, 1824.

## SCHOOL FOR YOUNG LADIES.

MISS EATON  
WOULD respectfully inform her friends and others, that she designs opening a School in a room contiguous to her day school, on April 13th, where young Ladies and Misses may be instructed weekly in plain and ornamental needlework, on Tuesday, Wednesday, and Friday, P. M.

A Lady, well qualified, will have the charge of this department.  
Terms and hours made known on application at No. 1, Central-court, or at Miss Eaton's school room, No. 40 Marlboro'-street—entrance 2d door. March 31.

WASHINGTON-STREET ACADEMY.  
H. WILLBUR, respectfully informs his friends and the public, that his Academy for Young Ladies will be opened the last week in May, in new, spacious, and airy rooms, at No. 10, Washington-Street. Application for seats may be made to Messrs French, Town, and Lamson, near the Academy Hall, from whom the terms may be learned. Parents wishing to send their daughters in the country for air, or into the city for refinement, will find the location of this Seminary combining the advantages desired by both city and country parents. In the instructions given, constant efforts will be directed to exercise the understandings, rather than merely to tax the memories of the pupils. To expand the intellectual powers, but especially to elevate and purify the moral sentiments, effusions, and conduct of the young, is his highest ambition. March 27.

## SINGING AND WRITING SCHOOL.

N. D. GOULD informs his friends and the public, that his spring term will commence the first week in April next, at his School Room, No. 40 Marlboro' street. He will instruct a class on Tuesdays and Fridays, from 3 till 6 o'clock P. M.—Also a Class from 7 to 12 years of age, the same hours, Thursdays and Saturdays. For terms, &c. apply at his School Room, or at his residence, No. 12 Milk-street. Persons wishing to learn the use of the pen in Flourishing, Writing German Text, &c. may receive private lessons—and any orders for copying plain or ornamental writing, will be punctually attended to.  
N. B. Those who wish to take lessons on the Piano Forte, are informed that an accomplished teacher will be provided to instruct them. April 3.

## TYNGSBORO ACADEMY.

THE Trustees of this Institution respectfully inform the public, that the first Summer term will commence on Tuesday, May 4, under the superintendence of their former Preceptor, Mr. I. Coffin, A. B. whom they can with confidence recommend as a well qualified Teacher. Instruction given in all the branches usually taught in similar Institutions. Books and Stationary furnished by the Preceptor on reasonable terms.—Tuition \$3 per quarter. Board in good families, from \$1 33 to \$1 75 per week.  
By order of the Trustees, D. RICHARDSON, Sec. Tyngsboro, March 30, 1824.

## MUSIC TUITION.

M. S. P. TAYLOR, organist of the Old South-Church, returns his sincere and grateful thanks to these Ladies and Gentlemen who have patronized him, and begs leave to inform those who may wish to engage him in the line of his profession, that he still continues giving Lessons on the Piano-Forte, Singing, and the Organ, together with other Tones, either in town or country. Application to be made at his place of residence. No. 6, Poplar-street.

P. S. For the benefit of Ladies in the country, who may wish to take lessons, he can accommodate one or two with board of his house, where they can have the privilege of his Piano-Forte. He has just received an English made PIANO-FORTE, for sale, warranted. March 6.